SIR,

hath lost, or when had she that Glory? Not in the dawning of Reformation, when yet she was but on the ascendant; and there were many Corruptions not purged out of her, which her Faithful and Zealous Ministers were not restless, tarished with, but labouring, and that effectually and successfully, to discover and purge out of her: Neither can this Beauty and Glory be meant, of any she has had since the late Revolution, for you will not grant that you are declining since that time; but will have the World believe, your are making progress in Reformation. Can you mean, that GLORY she had in those her Covenanting Days, especially from the Year 1638, when she began to shake off that Grievous and insupportable Yoak of Prelacy and Erastianism, to the Year 1649 or 1650, at which time the Publick Resolutions came in Agitation in the Judicatories. This certainly cannot be meant by you, who looked upon that peice of the Church's attainment in Reformation, to be such a Deformity, that it was not meet to be put into your Constitution? But rejected it as a peice of an old Garment, fit for nought, but to deface your new model of Government. Unless, your CHRISTIAN READER will be so charitable to you, as to think you did it for your own Credit, who knowing that your Constitution could not reach such a degree of perfection, unless you had endangered the loss of your Benefices, and perhaps your Lives too, and brought most, if not all of you under Censure, or Deprivation, for your manifest Complyance with, or sinful Connivance at, the abominations of the Persecuting times; were therefore obliged to be content with the *Claim of Right*, instead of the Divine Right of *Presbytery*; and *your Soveraign Royal Will and Pleasure to Corroborate your Acts*, instead of the Intrinsick Power of the Church; *and the Oath of Alledgeance, and Bond of Assurance, to W. and M.* instead of the Oath & Bond of the Covenants: And, being Conscious of the vast Disparity of the one from the other, least your Cowardice and Unfaithfulness should have been ashamed, and (as I may say) looked out of Countenance with the Glory of your Ancestors Zeal, Courage, and Faithfulness; thought fit to your outmost to Bury, and hold it down, or at least not to Set it up beside yours, to Discover its Lameness and Imperfection. It's like, you'l think your Reader either Dull or Critical, that he should Require of you any further Description of this *Glory, Zeal, Faithfulness, &c.* Whereof you speak, when you tell him in general, that it was *for Christ and his Cause, & that she had it, and on all occasions Manifested it to the World*, Whereby you will be thought to mean all the Acts of Zeal, Courage and Faithfulness, which she Exerted and and put forth against *Popery, Prelacy, Erastianism, Sectarianism, Tyranny*, &c. all which are now Connived at, Subjected unto, and Supported, drawing along with them, *all these Circumstances of Sinfulness and Danger, into which this Church* (as you complain) *is now involved*. Is this Church Involved into all Circumstances of Sinfulness and Danger, which has *so good a Constitution* (as you would make your Reader believe) *so good a Standard of Doctrine, so pure and unmixed Worship, a Discipline, and Government exactly Correspondent to the Word of GOD, and such just and Lawful Terms of Communion?* Whence pray, is the danger? not from within, if all this be true which

you

Complaints asserted (and if it be so or not shall anon be Examined) will down without, *for the Law is on your side and the Countenance of your Gracious Queen is on your side*, unless you be either flattering, or mocking when you call Her so Gracious, which takes so little Notice of these your heavy Complaints, and does so little for Redressing your wrongs. Well, but your Reader must not doubt of any thing here, he must both Believe that all is right with you, and also that you are involved in all manner of Sinful, and dangerous Circumstances. O strange Faith! which must not doubt even of Contradictories! Or if he do in the least fear that Matters be wrong with you, when he reflects upon all those sins and dangers, into which you are Involved; And so bethinks him of any way how to escape them by departing from those sins and dangers, and the persons involving themselves in them, then with you; he is not a Man of common understanding: For, all these sins and dangers notwithstanding, he is obliged to go on with you, and is not in the least to think of any other means of helping the case. Only he may lament with you, *that all flesh hath corrupted their ways*: But may scarce be allowed to say, that Ministers and Magistrates have done it, or if he may say so much, he must mean only, that their personal walk is corrupted with some personal failings, but must not presume to charge their publick Managment with any thing culpable; Or if he may step one degree higher in his search, and say that there are some publick Faults; Yet he must mean only in the Administration, but by all means hold off the Constitution. And when he Complains of Faults in the Administration, he must only say so much in general, but may not Condescend on particulars, otherways its questionable if you will look upon him *to answer his Designation of Christian Reader*. But you go further with your Reader and to deal more ingenuously, you lead him into a more particular consideration, and give him a fuller View of those sinful and dangerous Circumstances, *viz. Law and Gospel are Contemned and trampled on, all that is Sacred is mocked, and Laughed at, Atheism, Deism, and Popery are Rampant &c.* But will you deal so ingenuously with him, as to tell him, what you look upon to be the Causes of these Grassant, or (to use your own phrase) *Rampant Sins*. Is it this Churches Apostacy from God? Is it the Backslidings of her Ministers? Is it the unfaithfulness of her Watchmen, who have suffered her hedge to be broken, or rather have broken it down themselves? Or finally, is it her Perjury, [illegible] *her Marriage Covenant, and dealing treacherously with her Husband*? [illegible] by all means this is the Cause, and therefore it is (as your self acknowledge) *That a justly provoked God has left her in his Anger, to be oppressed on all Hands, and by all means and instruments*, every Boar of the Forrest, *Malignants, Jacobites, Jure-divine Tantum Promoters of Superstition, Corrupt mixture of Humane Inventions, English Popish Ceremonies in the Worship of God, and false Prophets*, invades, wasts and ruins her. Well, what must your poor Reader do after so many Concessions? May he think of withdrawing from the Men that have thus neglected and suffered his Lords Vine-yard to be ruined, after he sees, that they will not be Reclaimed, but go still on from evil to worse? No, by no means, for that

pious, the dismal Face of your Misery, to see any that will appear more Zealously and Boldly against the Indignities, that this Church hath done to her *Lord and Husband, in dealing treacherously and falsly in his Covenant*; and any that take not those same measures with you, to involve themselves, and the Church of Christ in all extremity of Defection, are presently in your Sense, *carrying on a most scandalous, pernicious, and unaccountable Schism*. SCANDALOUS, in regard it offends the Ministers and Professors that live at ease in *Zion*, at being some Disturbance of their beloved quiet, which they have bought at so dear a rate, as the loss of Christs favour, and incurring of his Anger. PERNICIOUS in regard it draws away the People, the sole pillars and supports of your present Constitution it being settled upon their Inclinations, which are but unsettled and moveable, like themselves. So that its no wonder, you set your Selves by all Means to hedge in those Straggling and Tottering Waves of their Inclinations and Affections, which once lost, you must needs sink. And yet UNACCOUNTABLE, below your Observation or Notice. Your Reader will perhaps rarely admire, how that which is in it self (or rather in your Notion) so Scandalous and pernicious, should seem to you so Unaccountable. But when he considers, how small Account you make of all these gross pieces of Defection you permit in, so provocking to GOD, and really Scandalous to the Godly, it will help to allay his Admiration. And besides its Unaccountable on this Consideration, that its not carried on by a great many Learned and Able Men, nor by a Rich and Potent People, but by *Three weak Men, supported by a Poor People*, and which is worst of all, *both are equally ignorant of the Nature of Union with, and Separation from a Church, and what will just the like will of the other*. Those Expressions may indeed Disquiet your Reader at first View, but if he take a more narrow Look into your Meaning and Intention in all this, he will find that these your Vilifying Terms you make use of, were not Concludent Arguments, nor fit Materials for doing your Work: Nor, is like, your Illiterat Reader, who hath little more Policy than what the Scriptures teach him, will Answer you in *Paul's* Dialect, 1 *Cor.* 1. 26, 27, 28. ‘For ye see your Calling, Brethren, how that not many wise men ‘after the Flesh, not many mighty, not many Noble, are called. But God ‘hath chosen the foolish things of the World, to confound the things ‘that are wise; and base things of the World, and things which ‘are despised, hath God chosen, yea, and things which are not to bring to ‘nought things that are.’ That no Flesh should glory in his Presence. And with our Lord's, *Matth.* 11. 25. At that time Jesus answered and said, ‘I thank thee, O Father, Lord of Heaven and Earth, because thou hast hid ‘these things from the wise and prudent, and hast revealed them unto Babes.’ Besides your Reader Desiderates to know, whom you mean by these *Three Weak Men*. That this will not agree to Mr. *Macmillan* and Mr. *Welwood* every Body knowes, both because they do not really carry on a *Schism* (as shall be proven) and Supposing that were Granted, yet they have not been the Authors of that fully so called *Schism*; for this *Schism* (I say you) *hath been for a long time*

amongst us. Moreover you speak of *those*, Whereas they are but two, for it can not in Reason be thought, that you will Class Mr. *Hepburn* with them, since he was Reponed by your Commission some years ago, and taken Engaged to Live Regularly, to exhort the people (as you understood it) to keep Unity with you, not to intrude on other Mens Labours &c. And he accordingly stands to his Engagements, so far as is Consistent with his Designes best known to himself. And yet the Current of your Phrase seems to Intimate, that by those three weeks Men you understand some that are now at this very Day contributing *to compose that dismal Scene of your Misery.* Shall your Reader be so impurious to you, as to imagine that you point at the three Curates, which after they were Deposed by the Synods in the bounds, where they live, for Arminian Tenets and other Scandals; were without acknowledgment or promise of Amendment reponed by the Commission; sure these are not they, for such (though they be Schismaticks indeed from the true Church of *Scotland*) are not to reckoned by you, otherways you might have reckoned up 150 of them enjoying Churches and Manses besides all that enjoy Meeting-Houses, whereof 15 are in the Capital City of the Kingdom; as they have been lately computed by a certain Author of your own. But its notour, that those come not under the delignation of Schismaticks, but of *Good Men* justly expecting yours, while they enjoy such a large share of your *gracious Sovereign's Countenance.* Seing then your dark & Enigmatick phrase will not allow any of the former Senses, will it quadrat to Mr. *Richard Cameron*, Mr. *Donald Cargil*, and Mr. *James Renwick*, who successively after Lord raised them up, & imployed them, did Valiantly & Zealously (even to Death) contend for the Church of *Scotland's* Privileges, in Opposition to the many Sinful Courses which the Ministers of this Church then took to ruin and divest her of all her Glory and Beauty, by subjecting their Ministry to the exorbitant Will and arbitriment of the then Tyrants. Which Faithfulness of theirs was by you indeed called Schism, and all Espousing that Interest, (which was not theirs but Christs) termed Schismaticks, Teares of the flesh of their Mother, &c. Unless you assign another Sense of your Words, you'l allow your Reader to acquiesce in this Sense, if you would be understood when you speak of this *long continued Schism*, it were your part Candidly to tell what Schism you mean, when it began, what were the Principles of it? Whether you mean the differences which arose between the Faithful and Corrupt part of the Ministry occasioned by taking Malignants into places of power and trust in Church, State, and Army, (a practice not yet repented of, nor abandoned; but dayly followed by you, as might be instanced in many particulars) or what other time, Cause, or Occasion of the rise and progress of it you please to assign. For certainly you cannot say that Mr. *Macmillan* began that Schism, for that which you so call, is nothing else but what hath been allowed, and maintained formerly, and that *of a long time* with your own Concessions. So that it is not Mr. *Macmillan* you have to do with in this Place, but the Principles and Practises of the Church of *Scotland*, which he Espouseth, and a great many of which you have banished from your publick Registers, perhaps because you thought them Schismatical. And this I hope to

since when I come to your Queries; and to let you see that neither Mr. *M'Millan*, nor the People you so upbraid with Ignorance are so far unacquainted with the Terms of Communion and Separation, as you would represent them. Which shall be made good from their Principles, published in their Declarations, to be seen in their Informatory Vindication and other pieces relative thereto. You add (*They cannot in a Consistency with their Principles*) *hold Communion with any Church this Day upon Earth.* Thereby to render them odious, not only to Backslidden Ministers and Professors at home (as indeed they are, because Abettors of their Courses) but even, so far as in you lyes, to render them suspect of Schism from all the Churches of Christ in the World. This is indeed a heavy Charge, and yet such a one as would have been no shame for the seven thousand, who had not bowed their knees to *Baal*: But that this is a most false Charge, shall be made appear to every Intelligent Person, by making evident that their Principles and Practises (their present Circumstances being considered) are (all your Cavils notwithstanding) agreeable to the word of God, and so consequently to the Principles of the Churches of Christ: Unless you will say, that no Church this Day on Earth, holds by that Standart; which I hope you will not. And I Judge it but bad Logick to argue at this rate, that the Dissenting Party, who adhere to the Ancient Principles of the Church of *Scotland*, cannot (in a consistency with those Principles) hold Communion with this Backslidden Church, declining from those Principles; and practically everting them: *Ergo*, They cannot join with any Church this day on Earth! Unless you first prove that every Church this Day on Earth are in your Circumstances; declining from their former Principles, & that they are continuing in that their Declinsion, notwithstanding the endeavours of their Brethren to reclaim them: But you'l possibly say, you are wronged by the Dissenters, if they alledge you will not be Reclaimed, who *Confess to your Shame, that there are many things wrong among you*: Surely, these must be an unreasonable People (say you) that will not be satisfied with any thing we can do; We have concluded already that it is superfluous, and contrar to this our Tottering Unity, which by all means we must keep up amongst our selves, to impose it upon any of the Ministers of this Church, who were guilty of Complyance with the Enemies of Christs Church in our Persecuting Times, by taking their Oaths and Bonds, as Tests of their Loyalty to them, and Disloyalty to their Master Jesus Christ, that they should make any acknowledgment of these, or any other steps of Defection, whereof they are Guilty, seeing they (for want of a Tentation) are not in the present Practise of these evils; and yet that rigid People have even extorted some Confessions from some of us, We have granted that there are many things wrong amongst us, and yet they are not satisfied; nor will they be, except we declare publickly in our National Fasts, and Acts of Assembly, what Sense we have of the Evil of these and the like Courses: And we may justly suspect, that though we should do all this, they would still be uneasie, till we should practically forsake them; telling us, that they always think these two must be connected, *viz.* Confessing and forsaking before we can expect to find Mercy. So that truely it will be too Ex-

pen-

...ive for us to gain that People: but what hazard is there, whether or not we perswade our selves (say you) *That no Man of common understanding will think, this National Church should be cast off, and that we should separate from her.* By a National Church you understand, the Doctrine, Worship, Discipline, and Government anciently received, maintained, and sworn to, in our Covenants, National, and solemn League; then indeed I think that, whatever Men of common understanding may do, yet all such as are the true Lovers of Sion, and desire their Lords approbation, will be most loath to cast off, or separate from this National Church: But if by National Church you mean the collective Body of Ministers and Professors in the Land, who have declined from that standart of Doctrine, Worship, Discipline & Government, and are only *Equivocally* and *Improperly* called the National Church of *Scotland*, in so far as they are established in the room of those who were indeed the Church of *Scotland*, that is, such as owned the foresaid Standart of her Doctrine, &c. Then why such as disown her, in this Sense, should be termed Men of no understanding, I see not, nor will any find another reason for it, but your pleasure, whose Tongues are your own.

But you go further, to give the Reasons of what you say; and like a FRIEND you kindly inform these poor weak Antagonists of yours, *what are the Grounds of Union with, and Separation from a Church, and what will justifie either:* And it seems you expect, for a Retribution of this your FRIENDLY Dealing, that these Ignorant and Illiterate people will Implicitly concede all your Assertions, *viz. We have a good Constitution, &c.* For meer Assertions they are, as void of Probation, as the very first Principles of Natur's Light, which admit of no such thing. But if you should fail of this your Intention, and they for their better understanding, should crave of you some Definitions of your Terms, and evidences of the Truth of your Positions; It's hoped you'l Candidly grant it them. *First* then, I would Enquire, what you mean by this good Constitution of yours? Is it the Acts of Parliament upon which your Constitution is founded? If so, then what goodness is in it, will appear, by a more particular Inspection into these Acts. Then *First*, Your strong, and almost only support and prope of this Nature is the Claim of Right, the Words whereof, Relative to the Church, are; That *Prelacy*, and Superiority of any Office in the Church above *Presbyters*, is and hath been a great and Insupportable Grievance, and trouble to this Nation, and contrary to the INCLINATIONS of the Generality of the People (they having Reformed from *Popery* by *Presbyters*) and therefore ought to be Abolished. From which words its observeable, *First*: That *Prelacy* is not called contrary to Law, as the rest of the particulars Complained of, and abolished in that Claim of Right are: But only a Grievance and trouble to the Nation (Mark) in the said Nations, though it was indeed an Insupportable Grievance to all the Three Nations of *Scotland*, *England* and *Ireland*, as is undenyable from their entering into a Solemn Covenant to oppose and Extirpate it, of which Covenant, it's Remarkable, there is made no mention in this Claim of Right. 2dly, It's not said, that *Prelacy* is contrary to the Word of GOD, and the Covenants

of Words of Reformation, but only it's contrat to the peoples Inclinations, and Interest for any other Reason, but because the Nation was Reformed from *Popery* by *Presbytery*, and not by *Prelacy*: And that reason would Militate as much against *Episcopacy as Prelacy*, upon Supposition, that the Land had been Reformed from *Popery* by *Prelats*. Now, I hope, it was upon the same Grounds that *Prelacy* was Abolished, upon which *Presbytery* was Restored, *viz.* *First*, Because *Presbytery* was not so grievous and troublesome to the Nation. *2dly*, Because it was more answerable to the Peoples Inclination: And *3dly*, Because it had the start of the other in the Nations Reformation. There is never a word of its Divine Right here, Nor of our Covenants binding us to own it, with our Lives and Estates, So much for the Claim of Right. And though this Act be comprehensive of all, that is more fully expressed in any other Acts of Parliament Relating to the Settlement of the Church, since the late Revolution, so that having seen this we may say,

Accepo nunc Procerum insidias, & crimine ab uno disce omnes.

Yet for the Readers further satisfaction, I shall transcribe a part of another Act, made *Anno* 1693, Intituled An Act for Settling the Peace and quiet of the Church, wherein it is ordained; 'That no person be admitted, or 'continued for hereafter to be a Minister, or Preacher within this Church, 'unless that he having first taken, and Subscribed the Oath of Alledgeance, 'and Assurance; As also that he owns and acknowledges Presbyterian Go'vernment, as Settled by the Act of the 2d. Session of this Parliament, to be 'the only Government of this Church; and that he will submit therein, and 'Concur therewith, and never endeavour directly, nor indirectly, the Pre'judice and Subversion thereof. And their Majesties with Advice and Con'sent foresaid Statute and ordain that Uniformity of Worship, and of the 'Administration of all publick Ordinances within this Church, be observed 'by all the said Ministers, and Preachers, as the same are at present per'formed, and allowed them, or shall be hereafter declared by the Authority 'of the same, and no Minister or Preacher be admitted, or continued for 'hereafter, unless that he Subscribe to observe, and do actually observe the 'foresaid Uniformity. In which Act its remarkable, First, What are the 'new Ministerial Qualifications required by the Magistrat, and the Terms of 'Ministerial Communion in this present Church, *viz.* *The Oath of Alledge*'*ance and Assurance*, Imposed (as is plainly declared by the Act imposing) 'instead of all other Oaths that might be required, and so in room of

[illegible]

[illegible] for here the Ministers power Depends Solely upon their So[illegible]
[illegible] agreeable with Consent of Parliament; And so have made themselves
[illegible] of Men, not the Ministers of JESUS CHRIST.

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A third Act made in the last Session of the *Scottish* Parliament *Anno* [illegible] and engrossed amongst the Fundamental Articles of the Union, Intituled [illegible] for securing the Protestant Religion, and Presbyterian Church Government [illegible] now your strong Tower, and an undoubted Sanctuary, to which you in your outmost straits betake your selves, and of which you hold your Right of Constitution, as is evident from the Commissions *Aug.* 5. 1709. against Innovations in the Worship of God. By which Act of Parliament, you are involved into all the Guilt of that Union, and particularly of consenting to the Establishment of Prelacy, upon as firm a Basis and Fundation in the Neighbouring Kingdom of *England*, as Presbytry is constitute upon in *Scotland*, contrary to Gods word, who has commanded that we should not suffer Sin to ly upon our Brother, and contrary to that solemn Covenant, wherein we engadge to the extirpation of it out of all the three Kingdoms. By all which you declare to the World, that you are Men satisfied with any thing, that makes for your own private interest, and are ready to account any constitution a good one, which secures to you your Benefices with Ease and Quiet. But if you be ashamed to call the Acts of Parliament your good Constitution; then show us what it is. Is it the Assemblies settling themselves according to the Act *Anno* 1592? Industriously passing over our best times, as being Conscious to your selves of the utter inconsistency, and irreconcilable Difference betwixt their faithful Acts, and your Unfaithful Practises and Designs, under the pretext, that the Church had then the Civil Sanction which she wanted in her Re-establishment *Anno* 1638. But if this be a sufficient reason (or if you have another give it) then its evident, that you look upon the civil Sanction as absolutely necessary, not to the Well-being only, but also to the Being of a Church-constitution. And however you look upon it, I hope none that remembers or considers Gods signal Goodness to this Church, in granting her such a Faithful Ministry, and such a Glorious Reformation, will account the meer want of the civil Sanction (which yet they enjoyed when for most part had either the Kings Commissioner in their Assemblies, or the Concurrence of the Parliament Corroborating their Acts, or both) a sufficient *salvo*, for your obliterating the whole proceedings of those Faithful and free Assemblies, betwixt 1638 and 1649; and consigning them, so much as in you lay, to perpetual Oblivion. So much for your first Assertion, *viz. We have a good Constitution.*

I come now to your second Assertion, *We have a standart of Doctrine without Error*, Westminster *Confession of Faith, which we own as the Confession of our Faith, we have Subscribed it, and Preach the Doctrine therein contained.* I answer, So have the Church of *England* a Doctrine without Error, and so have Independents; are they not therefore to be separated from? And though some, or many of the Church of *England* Communion be Arminian, and otherwise erroneous, yet no such thing is asserted in their standart of Doctrine; nor can the Church be charged with these Tenets, more than this Church will allow Mainainism, Popishism, &c. to be looked upon as her Doctrine, though its known, that she hath them in her Communion, who are Maintainers and Favourers

Tenets: And moreover, I still asked about our Covenants as the Confession of our Faith, as well as the *Westminster* Confession; and if you abstract from the Covenants, I do not see what difference, in point of Doctrine, there is between you and Independents, or the Bishops of *England*. But still you are pressed to assign the Chapter and Section of the *Westminster* Confession, wherein the Reader will find the Doctrine of Association with Malignant Prelatists, or any other known Enemies of Truth and Godliness, asserted: Which Doctrine is your Practice daily, by your praising for such Godly Men, supporting to your Power, the Persons engadged in them, and exhorting your People so to do. But sure I am this was neither in Doctrine nor Practice held by the Church of *Scotland* in her purest times. And albeit it were granted, that the Standart of your Doctrine is without Error, if it can be proven that you walk contrary to this Standart, it will not make much for your purpose; only it says, *That you know your Master's Will: but what's your*

Now follows your third Assertion, *Our Worship is pure without the addition of Mens Inventions.* Answer. I do indeed grant, that your Worship is so far pure, as that in the Form thereof you do not mix with it those Popish Ceremonies of Crossing, Kneeling towards the East, Bowing before Altars and Crucifixes, and the like. These are indeed too gross pieces of Corruption, to pass without Observation; But shall your Worship be accounted pure, because not chargeable with these gross perversions, when you have other Corruptions, no less dangerous, though not so Palpable and easie to be discovered? Such as your keeping Days of Fasting & Thanksgiving for Causes that will not be gether; and enjoined by men as (though never so Lawfully invested with Authority) have no Right to do it, except in such Instances of the Church as you will not grant your selves to be in. And is not the Lord's Table Prophaned, though not by the Addition of Mens Inventions, yet by the Admission of Ignorant and Scandalous Persons, (at least Persons Guilty of undenified, Sworn & Contradictorious Oaths and Bonds, Informers against the People of GOD when flying for fear of their Lives, and otherwise Scandalous in the times of Persecution, (a great part of them are) coming about the Elements, the Symbols of CHRIST's Body and Blood, being Guilty of, and not yet purged from these sins by a publick Acknowledgement) as is Alace, too manifest almost in all places of this Kingdom. And though you may alledge these to be but failings in the Administration, yet when this is become Epidemick, it leaves your Worship not pure, unless you would bear us in Hand, that your Worship be pure in the Matter of Worship, though without mixture of Human Inventions, and yet not pure in the Administration. As for Posture, when you Pray for Success and Prosperity to your Commissioners at Aberdeen, that they may obtain their Desires of Apostacy from GOD, that have been and are the Ruine of Church and State; As for Divine Conduct to the Head of the Parliament, Supporting them, and bearing down Reformation in her Dominions, and themselves as Members of the *British Parliament*, seeing you have no Warrant

Power and Authority, under all Ecclesiastick Censure, that all the Masters of Universities, Colleges and Schools, all Scholars at the passing of their Degrees, all persons suspect of *Papistry* or any other Errour; and finally, all the Members of this Kirk and Kingdom Subscribe the same.

Here the National Covenant with this Declaration of the Assemblie is made the Terms of the Church's Communion, as well as a Requisite for the Admission of Masters into Colleges, and Schools. See likewise the Act of the Generall Assembly Convened at *Aberdene July* 28. 1640. Session 5. Intituled Act for Censuring Speakers against the Covenant: 'Wherin the Assemblie 'Ordains Ministers that having taken the Covenant, shall speak against it, to 'be Deprived (here is Exclusion from Ministeriall Communion, and if Continueing so, to be Excommunicate, (behold Exclusion even from Laick Communion) and not only were Ministers Excluded from it, but also others were Reputed as Perjured, till they gave Publick Satisfaction. As also an other Act of that Assembly, Session no. Intituled, Act against Expectants Refusing to Subscribe the Covenant. 'Ordains, that if any Expectant shall Refuse to 'Subscribe the Covenant, he shall be Declared Uncapable of a Pedagogie, Teaching a School, Reading at a Kirk, Preaching within a Prebytery, and shall not have Liberty of Residing within a Burgh Universitie or College: And 'if they continue Obstinate, to be Processed.

Which Acts were Ratified by Civil Authority, Parliament 2d Act 5. *Charles II. Anno* 1640. Intituled, *Act anent the Ratification of the Covenant*, the tenor where of is, The Estates of Parliament presently Convened by His Majesty's Spetial Authority, Considering the Supplication of the General Assembly at *Edinburgh*, the 12th of *August* 1639. to His Majesty's High Commissioner, and the Lords of His Majesty's Honourable Privy Council, the 30th of *August* 1639. containing the Answer of the said Supplication, and the Act of the said General Assembly, Ordaining by their Ecclesiastick Constitution, the Subscription of the Confession of Faith, and Covenant, mentioned in their Supplication: And withal having Supplicated His Majesty, to Ratifie and Enjoyn the samen by His Royal Authority, under all Civil Pains, as tending to the Glory of God, Preservation of Religion, the King's Majesty's Honour, and the Perfect Peace of this Kirk and Kingdom: Do Ratifie and Approve the said Supplication, Act of Council, and Act of Assembly; and conform thereunto Ordains and Commands the said Confession and Covenant to be Subscribed by all His Majesty's Subjects, of what Quality soever, under all Civil Pains: And Ordains the said Supplication, Act of Council and Act of Assembly, with the whole Confession and Covenant it self, to be Insert and Registrat in the Acts and Books of Parliament, and also ordains the samen to be presented at the entry of every Parliament, and that before they proceed to any other Act, the same be publickly read and Sworn to by the whole Members of Parliament, claiming Voice therein, otherways the Refusers to Subscribe and Swear the same, shall have no Place nor Voice in Parliament. And such like ordains all Judges, Magistrats, or other Officers of whatsoever Place, Rank, or Quality, Ministers at their Entry, to Swear and Subscribe

subscribe the same Covenant. And that the Solemn League was also made a Terms of the Church's Communion, may be evinced from an Act of the Assemblie holden at *Edinburgh*, *August* 2. 1643, Intituled, *Approbation of the Solemn League and Covenant*; which appoints that after its Reception and Approbation in the Kingdom of *England*, it shall be subscribed by all the true Professors of the Reformed Religion. And from an Act of the Assemblie met at *Edinburgh* *May* 1644. Intituled, *Act against secret Disaffecters of the Covenant*. And that this same Solemn League & Covenant was made the Terms of admission to the Sacrament of the Lords Supper, is evident from an Act of the Assembly at *Edinburgh* *July* 1648. Intituled, *Act for taking the Covenant before the first serveing of the Sacrament*, &c. To all which Acts for his further satisfaction, I refer the Reader. Having now shown from the Records of the Church of *Scotland*, that the true and Genuine Terms of her Communion are our Covenants, National and Solemn League: I come to enquire if these same Covenants be the Terms of Communion with this now established Church. That those Covenants are not the terms of your Communion is cleare from your practise, and the Acts of Parliament enjoyning other Oaths in their room.

First, from your Practise in your neglect of those Covenants, never making them of force, in your Acts of Assemblies, nor imposing them upon intrants to the Ministrie, as a necessary Test of their Faithfulness to the Church of *Scotland*, your not Preaching up their Obligation, nor moving their Renovation; all which you behoved to do if they were the terms of your Communion. 2dly. From the Acts of Parliament enjoyning (as hath been above said) the Oath of Alledgeance, and Bond of Assurance upon all intrants to the Ministrie, otherwise they are declared uncapable of any Benefice, yea and upon all in the Ministrie already, unless they will be deprived of it, and the Benefice annexed to it. And though you may alledge this to be an injurious Imposition of the State, and not therefore to be imputed to the Church, yet you can never make it appear, that you opposed the same in it, but did heartily embrace those Oaths. Which is proven by your excluding of some Ministers and Elders from having Access to, or Voice in your Judicatories, because not thus qualified. But if you still say, that you impose not these Oaths as Terms of your Communion, then I would ask you, what are the Terms of your Communion? Is it subjection to your Judicatures? Then say I am this is unlawful for if your Judicatures be unlawfully constitute (as hath been proved) and carrying on unlawful courses, to the subversion of the Ancient Rites and Laws of the Church of *Scotland*, as is likewise evident from the consideration of their contrariety to her Ancient Practises, then subjection to your Judicatures, does necessarly involve the Persons subjecting themselves into these courses, and consequently is unlawfull. So much for your Terms of Communion. Well, but (say you) though we have suffered the Work of Reformation to be broken down, and have our selves thrown down these fair corner Stones of Zions Palaces, *yet we favour Zion dust*? Who ever doubted but you loved, and favoured the Dust and Rubish of the Church of *Scotland*, Reformation, yea with such a Respect, that you will never allow (so far as your

(sir) that that Dust and Rubish should be any ways restored to its ancient Beauty and Glory. *But you'l pray that the Lord may build his House himself, for Men have not courage to doit.* I would ask you, is it Mens duty to endeavour the Rebuilding of the Lords House? Then why do you so vigorously oppose them, who do but tell that you are neglecting this your Duty? Wherefore may not any complain of your slack-handedness in setting about this Work without censure? Yea, Why may none shew their desires, to have this their Lords House repaired, but presently they must be the Butt of your Malice, and the subject of your virulent Tongues and Pens. *There are a Sett of Faithful Ministers in the Church* (say you) *who are troubled for the many Offences that are given, and for laying so many Stumbling Blocks before the Blind.* But will you tell us where they are? And wherein their Faithfulness appears? Is it in a publick Resentment of all the indignities, that have been, and are done to our Lords Interest? Is it in keeping their Vows to the most High GOD? Is it in discovering the Sin and Danger of the Times monstrous Defections? Is it in guarding off from, and testifying against the sinful courses, that are carried on in the Judicatories? Is it in purging the Judicatories of Lax, and unsound Members? Is it in opposing the Injurious Usurpations of the secular powers over Christs Church, and declaring to them the exceeding dangerous horrible Guilt of their so doing? No: Their Faithfulness lyes not so much in these particulars which to assert, might be of dangerous consequence, as the case now stands: but it discovers it self, *in their trouble for the many Offences that are given and the Stumbling Blocks, that are laid in the way of the Blind.* I would gladly have some evidences of this their trouble; is this a token of it, to heap up dayly more Stumbling Blocks in the way of the Blind, and still to Minister new matter of Offence: But, say you, herein their trouble appears, that *They mourn for these things in secret.* Indeed its safest Mourning so; and so much only as may well be consistent with rejoycing and thanks giving for the success of your Queen, and her Idolatrous and Antichristian Allies; which Alliance and Confederacy by you countenanced, and so much extolled, is not the least of these Stumbling Blocks you speak of, laid before the Blind; yea which in a great measure has blinded your selves, who will needs be accounted to see. But do you really look upon *secret Mourning* to be a sufficient *Satisfaction* for all the Perjury, Blood-shed, Apostacy *and high violation of our Marriage Contract with our Lord and Husband* (which you grant the Land to be Guilty of) it seems so do, when it was denyed by a solemn Vote in your Assemblies, that Breach of Covenant should be put into the Causes of a National Fast *Anno* 1706. And as for *your frequent Testimonies of this your Grief*, I wish you would produce them to the World, that you might at length wipe off your selves the too just imputation of unfaithfulness.

I have said already, that I shall leave that part of your Preface which concerns Mrs. *Calamy* and *Fleeming*, to such as may be more nearly concerned in it. Only I must observe (as I doubt not but every Reader may do) how irrelative it is to your present purpose. If it be for Anticipating the Objection of unsound Doctrine, because you cannot deny them to be of your Communion who had access

to your Assemblies: yet seeing there are a great many more Grounds of exception against you; this one concession, and that with as little probation, as the rest of your Assertions can make but little for your purpose. I shall willingly pray with you, *Lord pluck up what thou didst not plant*: But must add, and every degenerate Plant that bears not Fruit to him, but cumbereth the Ground of his Vineyard. *What apprehensions the Godly of the Land have of approaching Judgments*; would God, they were such as might have that blessed Effect, and issue, as to turn them from these Sins Publick and Personal, which procure those Judgments. So I leave your Preface, upon which I have of necessity been too prolix: But what I have said on it, shall save me of some trouble in answering the Body of your Letter, and Remarks.

SIR,

YOur Interrogative Letter is ushered in with a very specious, and plausible Maxim, so correspondent even to Natur's Light, that none can have any colour or pretext to deny it, *viz. As unity, is the very Ligament, Strength and Bulwark of all Societies, so Division weakens and at length ruins it*, and I think your witty method is not a little discovered in it. For your whole scope throughout, being so dubious, and several palpable tyes couched in it, it had need of such a Fronts-peice. Had you introduced your self by any Sentence more obscure or suspicious, your Reader might have said *Fronti parva fides*; and so have taken the better notice of the Falsehoods it contains, and the circumveening scope of it: But, If I mistake not, you have not consulted Truth in the Case; For this Position of yours is not full, whether we respect Humane, or Ecclesiastical Societies. That it is not the VERY, or only Strength of Humane Societies is certain, unless it be joyned with Justice, without which it cannot be long preserved, this being the Original and Support of the other. And without Truth Unity in Ecclesiastical Societies is more dangerous than Division: The want of Unity may and doth exceedingly hurt the Church: But the want of Truth, or the neglect of it, and declining from it does utterly Adulterate her, so that she is no more a Church, but a Synagogue of Satan. Wherefore we must pursue Unity, only in the Lord, as we must do all other Actions: That is, in so far as not to neglect Truth in our pursuance of Peace and Unity. *It hath alwise been* (I know) *the Maxime of Christs Enemies*, Divide and Rule: But now they may, for ought I see, alter their Principle, and say *Unite* and *Rule*. For notwithstanding all your Unity, your Enemies are not molested in their Rule. The Prelates of *England* have more by your Unity, than ever they had formerly, in all the Church's sadest Divisions: For now they have Presbyterians (though but Nominal) subject to them, keeping Solemnities in conjunction with, and devised by them. Now the Hireling Curates have, *nemine contradicente*, the peaceable Possession of many Kirks and Mansesin this Kingdom, (as

was said above) & what do they require more. *You seem the impertiniest unreasonableness when you Charge Mr.* M'millan *with a design of ruining the Church of Scotland:* But you need not so much fear that; for you have left little of that nature for him to do; you have done so well at it your selves. And how much soever there may be of Informality in Mr. *M'millan's* way of managing the Work he is engaged in, yet that will no ways justifie you: Nor his Zeal, *though it were not according to knowledge*, as you alledge, be any excuse for your detestable neuteralitty: Had you behaved your selves more Zealously for Christs cause, there had been less ground for Mr. *M'millans* present courses; which though they cannot be every way, and in every thing justified in an advancing state of the Church, yet in such a declining condition as she is now in, they are become necessary for the preservation and propogation of Truth, and keeping up the Church of *Scotlands* ancient Standart. It is not my design to enter into a particular inquiry into every thing proposed in your Queries, whereof not a few are Tautologies, others of them circumveening Fallacies, and most of them already Answered, in substance by Mr. *M'millan* himself in his true Narrative, and Examination of Mr. *Camerons* Pamphlet upon the said Narrative; And as for such of them as immediately respect his Conscience, as I think he is not bound to give you an Account of it, so in this you shall expect none from me.

'*Querie 1st.* How your present disorderly practise, agreeth with the first 'Paper you gave in to the Commission of the Church sitting at *Edinburgh, June* '9*th.* 1704. In which you plainly, and in expres Terms (Subscribed with your 'Hand) declared it was your Judgment, that the Sentences of a Church Judi'catorie ought to be submitted unto, though unjust, and that redress is to be 'craved and expected from Superior Judicatories. Sir, This hath always been 'the Sentiment of Orthodox Divines, and seemed then to have been yours.

Ans: If this was imposed or sustained by the Commission of the Kirk, or given by him illimitedly, then it was a wickedness in both; for if a Church Judicatory should depose or suspend a Minister of the Gospel for some Acts of Faithfulness absolutely necessary in such a juncture, and in which Acts of Faithfulness, he is obliged to persevere, as he will be countable to Christ from whom he receiveth his Mission; Then it will follow (according to this Principle) that he must inevitably disobey Christ and forsake his necessary Duty, which how absurd is it? I think this was not the Apostles Sentiment, *Acts* 5. 29. in their Answer to the high Priest and Elders of the *Jews*. We ought to obey GOD rather than Man. And that this is not the Sentiment of all Orthodox Divines, that then unlawful Sentences of Church Judicatories might to be obeyed absolutely, might be instanced from several Divines both Ancient, and Modern. See in special, the Judgment of the Venerable Assembly of Divines at *Westminster*, *Chapter* 31, *Sect.* 3. Of our Confession of Faith. The words are, *It belongeth to Synods and Councils Ministerially to determine, &c. Which Degrees and Determinations, (mark the Condition) IF CONSONANT TO THE WORD OF GOD, are to be received with Reverence and Submission, &c.* You may likewise see for the same purpose, many others quoted by Mr. *M'millan* in his True Narrative.

according to the [illegible]

what shall we say of the Practise of the Prophets, Apostles and others [illegible]

Peoples of God who lived before us in Corrupt Times? Must all [illegible]

Preachers and other Actions, though meet agreeable to the Word of God [illegible]

Consequently, because they are contrary to the determinations of the Church [illegible]

Indeed [illegible] and Quarrels, and Teach a way to avoid Persecution [illegible]

[illegible] good Conscience? But if this be your meaning, Sure was, That the Sentence of a [illegible] (though false) Scandalous, and so null Clave extante [illegible] [illegible] [illegible]

Quest. What Arguments have induced you to alter your Judgment, and to go cross to the Judgment of all Orthodox Divines; if you have found any, produce them, &c.

Anſ. I have already ſhown you, that Mr. *M'millan* has not gone contrar to the Judgment of all Orthodox Divines, and that he hath Quoted not a few Divines, their Judgment anent this in his Narrative, to which you may pleaſe to have Recourſe: Had you Read it before your Letter was Writ, you might have ſaved your ſelf of much ſuperfluous Labour you have put your ſelf to in thoſe Queries. And whereas you alledge he has gone cross to his own Judgment, I ſee no reaſon why he may not, if at that time he being Converſant with you, who are Men of ſuch a Judgment, he had been unfound in that particular; which yet I have ſhown you he was not. For I don't think that ever he meaned that Subjection to unjuſt Sentences is due, when they are for expreſs Duty: But only that they ought to be Subjected to, when inflicted for things in themſelves really ſcandalous, but falſly alledged to the Party Cenſured; and ſo he goes not contrar to his former Judgment; And granting he did, it were no Reproach to him. *Non eſt pudor ad meliora tranſire.* You ſay, you have heard of one Argument uſed by Mr. M'millan; viz. *That the Remonſtrators when Depoſed, continued to Preach as he does,* whether Mr. *M'millan* ever uſed this as an Argument, I wot not; A precedent indeed it is: But can not, except we ſpeak improperly, be called an Argument. Mr. *M'millans* Arguments are taken from a ſurer Foundation, to wit, his Lords Commiſſion, his orderly Call and Admiſſion to the Miniſtrie, not yet invalidated, nor can be by any unjuſt Sentence; the neceſſity of the Duty of Preaching, and finally the danger of incurring the Anger of God in caſe of neglecting ſo plain and clear a Duty. It is true, all theſe were in the Remonſtrators caſe, and therefore the ſame Reaſons that moved them to Counter-act the unjuſt Sentences of the then Judicatures will Warrant him now the Caſe being paralel: And any Diſparity that I ſee betwixt the Caſes lyes chiefly in this, that this preſent Church is more chargeable with Defection from her Sworn Principles, than at that time ſhe was, and leſs hope of her being reclaimed from her evil Courſes, and that her Conſtitution is now vitiated, (I ſhould have ſaid Subverted) which was not then, though at that time it began to be Corrupted. And though it were granted, that that was a broken State of the Church, which you ſay this is not, yet this holds *a fortiori*, that there is as good Reaſon for Mr. *M'millans* Preaching, notwithſtanding of the Sentence. *You agree the Diſparity of the Caſe then, and now from this, that there was a Party then in the Judicatures, which declined againſt the unjuſt Sentences, (though I have not heard any ſuch thing of Mr. M'millans Sentence) now conſtituted in the Judicatures from the loweſt to the higheſt, meaning contradicente.* But if this commend an unjuſt Sentence, that it has many Voices approving it, then the Sentences againſt our Lord, paſt in the *Jewiſh* Sanhedrim were valid Sentences. And let us ſuppoſe, a Perſon duely qualified is Suſpended from the Lords Supper, or the exerciſe of the Miniſtrie, or Excommunicated and caſt

out of the Church, because of his preaching and holding forth some precious Truth of God, so they of such Judicature condemneth for a lie, and passeth Sentence upon him, because he doth adhere thereunto; shall we say that such a Person is bound, not to Communicate, not to Preach the Gospel, or to absent himself from the Fellowship and Prayers of the Saints? You say, *he is bound so to do for Peaces sake, till his Appeal be Discussed*: but what shall the innocent Person do, when it is Discussed, and he Condemned, in all the Judicatures, so that he hath not a higher, to which he may Appeal. What will you now allow him? Must he still be the Servant of Men? And though the Lord Jesus hath commanded him to Preach the Gospel, to Communicate, to Assemble himself with the Saints; yet he must not do it, because contrair to a Church Sentence, Ratified, without Opposition, or any contrar Voice; is not this to obey Men rather than GOD?

Quer. 3. If the Commission of the Kirk, according to Your Desire (in your Paper given into them, 24th 1704) had Reponed You to the Exercise of the Ministry at *Balmaghie*, if You would really in that Case, have thought it your Duty to have separate from this Church, &c.

Ans. This Query cannot be Solved, but by a Declaration of Mr. *M'millan's* Intentions, which I know not: and though I knew them, would not hold myself obliged to relate them. But sure I am, whatever he would have done, he had the same Grounds to do it, than he yet hath, unless the Commission had Redressed his Grievances, which, that they are insufficient Grounds of Separation, shall be shown in the proper place. But may not I, altering the Terms a little, thus Retort the Question? If it had not been Criminal to Renew the Covenants, would you have done it? If you could with Your Sovereign's Favour, would you judge it Your Duty to purge this Church of Prelatick Teachers? Surely I have no Reason to enquire this of you, than you have to enquire into Mr. *M'millan's* Intentions.

Quer. 4to Is not Your Sin highly aggravated, by counteracting the Sentence of the Presbytery of *Kirkcudbright*, after the same was Ratified by the Commission? &c.

Ans. This, for instance, is Answered already in the former Queries, wherein is demonstrate, that it was not only Lawfull, but necessary for Mr. *Macadam* so to do, in Regard, that that Act and Sentence of the Presbytery, Ratified by the Commission, puts him (as I asserted unto) in an Utter Incapacity for performing his Necessary Duty, and involves him in a Necessity of Sinning, viz. disobeying God, to please Men. And whatever Acknowledgements he gave of the contrary, he hath Publickly Declared in his Writings, and Doctrinally in his Preaching, that he hath the Matter of his Grief and Resentment. And now you still insist on these, as if that Dissimulation of his (to give it the harshest designation) could admit of no Repentance. If the Ministers of this Church had, in a way Competible to their Station, and according to the Scripture Rule, done much in relation to their Grief, for the Land's Publick and National Sins and Defections

on this Church, &c.

Anſ. This is a Dilemma wherewith you urge Mr. *M'millan*, no doubt, in your Opinion, unanſwerable; and yet it puſhes not ſo hard as you conceive: For by the Authority of the Church, you mean that lawful Power, which Chriſt hath conferred on his Church, of Ordination and Deprivation, binding and looſing, upon Grounds Relevant and Weighty, ſhown to be ſuch from his Word, Meeting and Conſulting anent things pertaining to his Glory and his Churches good; Sitting, Voting, and Diſſolving at his Appointment, Warrant and Command; then Mr. *M'millan* yet owns that Authority, and ſtill did. But muſt he therefore own your Authority, for Deſtruction many times, rather than Edification? And if Mr. *M'millan* did, by reaſon of his want of a full Diſcovery of the badneſs of this preſent Church's Conſtitution, really ſubject himſelf to her Authority, may he not therefore alter his Courſe, when he ſees it inconſiſtent with the preſervation of Truth? to ſay with *Seneca*, *Non eſt levitas a vitioſo errore diſcedere, ſed ingenua fatendum, aliud putavi, deceptus fui, hac vera ſuperbæ ſtultitiæ perſeverantia eſt, quod ſemel dixi, vel feci, tenaciterque eſt fixum, rarumque fit.* For the Second part of your Quer. *What ſtep of Defection hath the Church of Chriſt in this Land, been Guilty of ſyn the time you firſt owned her Authority, and the time of your caſting it off?* I Anſwer, Though there had been no ſtep of Defection in the Church all that time (which I do not grant) yet the ſteps of Defection, whereof ſhe was Guilty before, when diſcovered were ground of diſowning her while perſiſting therein. And yet many can be inſtanced, as for inſtance reiterated acts of Eraſtianiſm, ſubmitted unto: Such as, proroguing Aſſemblies at pleaſure by open Proclamation, without Oppoſition, his diſſolving Act by his Commiſſioner, without an ample proteſt againſt it. Your Swearing an illimited Oath of Alledgeance to all contradictory to the Covenants, and why ſhould I multiply more, if you pleaſe to have recourſe to the Grievances offered to the Preſbytery of Kirkcudbright by Mrs. *R. T.* and *M.* there you will find the ſteps of Defection charged on this Church in that *interim* of which you ſpeak.

Quer. 7. ‘ If you can produce one Scripture in all the Bible, that will ſufficiently prove, that all thoſe Grievances which you alledge to be in this Church, are a ſufficient Ground of Seperation from her as now conſtituted, &c.

Anſ. I am glad that you are now at laſt come to the Ballance of the Sanctuary, that you call your Antagoniſts to the Law and to the Teſtimony; and I ſhall grant you, that if their Principles ſpeak not according to theſe, there is no Light in them. But if they be found conſonant to theſe, there is no ground for Deſpiſing them. And ſeing this concerns not Mr. *M'millan* alone; But likewiſe many of the Godly in the Land, who could never ſee it to be their Duty to join with, and adhere to this Church as now Conſtituted. I judge it Neceſſary to Treat ſomewhat more Largely upon this Head, and ſhall thereby ſave my pains of giving a particular Anſwer to your Remarks, wherein you object to Mr. *M'millan* and Mr. *M'Neill* the caſting of all Eccleſiaſtick Authority. The THESIS, therefore which I am to prove from Scripture is this

Grievances which are really in this Church, and the Defection which she hath Estranged from the Truths Received and Maintained by the Church of Scotland *in the Purest times; are sufficient Ground of Separation from her, while Purified in, and not Reformed.* In proving of which, Method would require that I should first set down the Terms of Communion with, and just grounds of Seperation from a Church *in abstracto*, that is without any Relation to this, or that Church in particular. 2*dly*. That I should show, that these Grounds of Seperation are really to be found in this Church, and that the lawful terms of Communion with a Church are not in her as now established. But this not being my intention to Write a Volume upon the Subject, which I behoved to do, if I should prosecute this method, and having shown in Answer to the Authors Preface, that the Terms of Communion which he asserts to be in this present Church, are not so indeed (to which I refer the Reader) I shall only for clearing and confirming the Thesis, 1*st*. Give an Enumeration of the most weighty Grievances and grossest steps of Defection, obvious in this Church; and prove them to be really chargeable upon her as now Constitute And, 2*dly*. Adduce the Scriptures warranding and commanding Separation from a Church in these Circumstances, retaining such matter of Grievance, and persisting in such steps of Defection. The first of these I shall do in the following Assertions.

Assert. 1*st*. *This Church is Guilty of all the steps of Defection made in the time of the publick Resolutions from the Purity of the Doctrine and Discipline of the Church of* Scotland. The Reasons of my Assertion are, First. Because this present Church hath never declared by Acts of Assembly, that these Courses the Judicatures then took, tending to the ruin of the Church of CHRIST (as the sad Event proved) were sinful and unlawful. 2*dly*. This Church follows their Precepts, in receiving into places of Power and Trust, with their consent, Men Malignant and Disaffected to the cause of God. 3*dly*. This present Church approves of Association and Confederacy with Idolaters, Heretick and Enemies to Truth and Godliness, as the Resolution Party then did; which is irrefragably proven from the Practise of this present Church, in their keeping at the Command of the Magistrat, Days of Fasting and Thanksgiving for, and in their Publick Prayers making mention of that Confederacy.

Assert. 2d. *This present Church is Chargeable with all the Backslidings, Perjury, Blood-shed, Erastianism, Tyranny, & Apostacy from God, and the received Principles of the Church of* Scotland, *committed in the late Times of Persecution, under* Cha. II. *and* Jam. VII. *their Tyrannous Reigns.* Perhaps some will say, this is a bold and unchastitable Assertion. But since its so true and evident, That this is no calumnie, but a sober Truth, will appear to any serious Eye, who without prejudice weighing these Reasons. 1*st*. The Ministers guilty of Connivance at, or Acceptance of the favours and indulgences of Christs declared, stated, and avowed Enemies, such as Addressed for, and embraced a Toleration from these Monstrous Tyrants, and that Clogged with Sinful Limitations

limitations, and Restrictions utterly inconsistent with the Duty then called for, viz. A Faithful Testimony against Antichristian Idolatry (the Sin being aggredged with those hainous circumstances of consenting to the whole Bloody Deed of their Brethren, who Suffered for Displaying a Banner for CHRIST in the Fields, and opposing their Faithful Testimonies, and Warnings, particularly that of Mr. *James Renwick*, who Died Witnessing against these who had imbraced that Toleration) were never called to an Account for these scandalous Practises, nor Censured by this Church, but continued in Ministerial Communion without Acknowledgment of these gross and hateful Evils. 2*dly*. The perjuring Oaths, Declaration, Test, Abjuration, &c. made in Opposition to our Covenants, and the whole Work of Uniformity in Reformation, imposed by the Perfidious Tyrant *Ch.* 2*d*. on purpose, if possible, to eradicate the very Memory of Religion out of the Land; have never been by Act of Assembly declared Infamous and Unlawfull, nor the Sin of them discovered, and their Contrariety to our Covenants demonstrated; they have never been explicitly Enumerated in Causes of National Fasts, Persons who accepted them, both Ministers and others, have not been called to make publick Repentance for them; but, without Acknowledgment, received to Ecclesiastick Functions. 3*dly*. As the Oaths Contradictory to our Covenants have never been judicially condemned by the Church, nor by them Required to be Annulled and Rescinded by the State, so neither have the Covenants been Revived and Renewed, nor the Maltreatment they met with, when publickly burnt by the Tyrant's Command, Confessed and Mourned over Nationally, and by all Ranks. 4*ly*. They that were the Actual Persecutors and Murderers of the Lord's People, (I mean, such as pursued them in the Fields, brought them before Courts, sat on their Assizes, marched in Arms against them at *Pentland* and *Bothwel*, and at the Tyrant's Command kept Days of Thanksgiving for their Defeat,) have never been Processed before this Church; yea, even some guilty of those Terrible Evils have been taken into Ministerial Communion. 5*thly*. And lastly. This Present Church did not Require of W. and M. nor of their Present Queen, at their Entrance to the Regal Power, that they should acknowledge those Fearful Evils, Sins, Perjuries, and Bloodshed, that the foresaid Tyrants were guilty of, to have been heinous Pollutions of the Throne; as the Church did with *Charles* 2*d*. for his Father's Opposition to the Work of God. By all which it appears, that this Church hath not taken proper Measures, nay, nor any Measures to purge the Land of all that horrid Guilt, and so by necessary Consequence are themselves guilty of it.

Assert. 3d. *This Present Church is Erastian, not only, in so far as she is guilty of that complexly with other Evils of the Late Times, (as was shown in the last Proposition) but also in her present Establishment, and Exercise of her Discipline.* 1*st*. Because this Present Church is Constitute upon the same Levell with the late Prelatick (which none doubts to have been Erastian) as may appear from this: 1*st*. Prelatry was never Ecclesiastically asserted, neither is Presbytrie by an Explicite and Formal Act of Assembly since the Revolution. 2*ly*. The Prelatists High Ecclesiastick

Publick Court was Called, Adjourned, and Dissolved in the King's Name; so likewise are the Assemblies of this Present Church. 2dly. The Prelatists owned the King in the Exercise of his Erastian Supremacy over them; so this Present Church hath never declined the Exercise of that Supremacy in her Annual Assemblies, by an Uniform and Ample Protest, Insert and Recorded in the Assembly-Books. 3dly. King and Parliament prescribed Limits unto, and at their pleasure altered Prelatical Government; so to this Church the King and Parliament have prescribed a *Formula*, that all the Ordinances within the same, be so performed by the Ministers thereof, as they were then allowed them, or should be thereafter Declared by their Authority, as the very Act it self bears.

2dly. This Church is Erastian in regard her Ministers have imbraced and Sworn the illimited Oath of Alledgance, and Subscribed the Bond of Assurance, by the Narrative of the Act imposing it, declared to be a necessary Qualification for all Ministers that would legally enjoy any Benefice in this Land; and that (as was said above upon the Preface) in room of the Covenants, the standing Laws of the Nation, which if it be not a most wicked Usurpation over the Church of Christ. Let Gods word and the Acts of the Church of *Scotland* determine.

3dly. This Church is Erastian, in regard (as hath likewise been already observed) of her keeping Fasts and Thanksgivings at the Command and Appointment of the Magistrate, a manifest incroachment on the privileges of the Church, and a reproach to her Ministers who has so little Zeal for their Lords Interest. All which Acts of Usurpation by the Civil Powers over the Church willingly subjected unto, and suffered without a Testimony against, by the Ministers, do with sufficient evidence infer that which was to be proved, *viz.* That this Church is Erastian.

Asser. 4th. *This Present Church is guilty of, and chargeable with unparalleled Unfaithfulness*; as appears almost in every Emergent of Providence: To pass many particulars, I instance only the late Union, and Oath of Abjuration. When the late Union was on foot, it became the Ministers of this Church, and particularly the Commission then Sitting, not to have dealt with the Parliament by Addresses only, (in a Matter of so great Import and Moment, as well to Religion as Civil Liberty) and that only for some Additional Acts or Clauses, for the Securing to them their Present Establishment; but Faithfully to have Remonstrated against them by Protestations, and to the whole Kingdom by Declarations, (as was the Practice of the Church of *Scotland*, in Cases of like Danger to the Interest of Religion) the Utter Inconsistency of such an Union, with the Safety of Religion, and with that Noble Work of Uniformity in Religion, though, alace! now buried and forgot: Yea by this Union utterly incapacitat to be again revived. They ought to have in their publick Acts declared their Resentment of such a course; and in their Sermons to have shown to the People, the Sin and Danger of any way complying with, or Contributing to support it. And yet none of these things were done: But on the contrar they were either Silent altogether, or Ambiguous in the Application of their Doctrine to it,

and

As for the Oath of Abjuration, they did not Faithfully Warn the Court of the Injury done to Religion by Imposing New Oaths, or Bonds without the Consent of the Church; contrary to an Act of *Assem.* holden at *Edinburgh* May 28, 1648, Sess. 18. 'Enjoining all the Members of the Church to forbear the Swearing or Subscribing any new Oaths, or Bonds in the common Cause, without Advice and Concurrence of the Church; especially any New-Oaths or Bonds, which may any way Limit, or restrain them in the Duties wherein they are obliged by National, or Solemn League and Covenant: For as it was plainly declared by the Assembly, that it was a sin in Church Members that are Subjects to Swear such Oaths, so likeways it would be a sin for the State to impose them. And when the Ministers had for the best known to themselves, (for they have not made them known to the World) evaded this Oath, they left their Flock without Faithful Discovery of the sin of it, as it necessarily involves in it a Swearing *That the Succession to the Crown of Britain shall be of the Communion of the Church of England*, and is an express Breach of our Solemn League and Covenant, wherein we bind us the Hireling, of whom our Lord gives this Character, *that when he seeth the Wolf coming, he leaveth the Sheep and fleeth*, John 10. 12. Moreover while Conscientious People to Join it, telling them it was no sin, but Duty to Swear still a Popish Pretender; but not knowing the Perjury couched in it. And those who have taken it are not Censured: But some of them received and continued to be Ruling Elders, and admitted to the Holy Table of the Lord. In which Instance (though many others might have been brought) it is more than apparent, what unparalleled unfaithfulness to the Cause, and Interest of Christ, and the Souls of their People, the Ministers of this Church are chargeable with. It were endless to enumerate all the particular Steps of Defection, this Church is guilty of, together with their several Aggravations, and magnifying Circumstances, viz. Of a wilful, obstinate, and irreclaimable continuance, and progress in all these Courses, and many other unparalleled Courses, contrary to GOD's Word, and our Oaths and Covenants; and that to shun their fiery Persecution, as the Church attained [illegible] Saying then, the Ministers of this Church are Actually or Virtually, Directly, or Indirectly Guilty of all these foresaid [illegible] from former [illegible] received

received and profest Principles, conformant to Gods Word; *Perjury*, and Breach of Covenants, and Vowes made for the Defence of these Principles; *Bloodshed* even of their Covenanted Brethren, who were put to Death for Adherence to these Principles, from which they are Declining; *Erastianism*, giving up the Privileges of Christs Church, to the Will and Disposall of his Enemies, and taking their Licence and holding of them not of Christ, the sole head and King in his Church; *Unfaithfulness*, not Warning the people of whatever Rank and quality, of the Sins and evils Practised and [illegible] Land; and finally of *Sinfull silence, Indiferency, and Neutrality* [illegible] God; I would ask at every Unprejudicate Person, who have not set up the Stumbling Block of their Iniquity before their Eyes, and have any Impression of the Hainous and Dreadful Guilt of those Sins, whither they Judge those Sufficient Grounds of Depriving any one Person of the Sacred Office of the Ministry, while not Repented of and forsaken? If it be Granted, that they are, then will it not much more hold, that a whole National Church being Guilty of, and Persisting in such Sins; Seing they are really worthy of Deprivation, and are Condemned and Sentenced by Gods Word, and the Faithful Acts of free and well Constitute General Assemblys (though they be not formally Condemned and Censured Because there wants Faithful Judicatures to do it) ought to be Seperate from, and Disowned by all who will not incurr the Participation of those Sins, and consent to the Violation of those Acts. The Reason of the Consequente is clear. For if the Sins, which will Validly Deprive a Person of the Excercise of the Ministry, considered in themselves, be Cloathed with other Aggravations, they will much more do it. And certainly when these forementioned Sins are National, they are highly Aggravated beyond what they are, when only Personal.

Having now laid down some of the Weightiest Grievances, and most Comprehensive Steps of Defection, and proven them really to be chargeable upon this Church, as now Constitute: It remains for the Establishing of the Thesis, that I adduce some places of Scripture, that may evince these Sins, enumerate and proven to be in this Church, to be (while persisted in) sufficient Grounds of Separation from her. But here I must observe (*in transitu*) how the Author of this Letter has the Boldness & Impudence, to require one Scripture in all the Word of God, that may Warrand Separation from this church, when almost the whole Current of it strikes directly against her present Courses. See *Ezra* 9. 14. *Should we again break thy Commandments, and join in affinity with the People of these abominations? Wouldest thou not be angry with us, till thou hadst consumed us; so that there should be no remnant, nor escaping?* Here the Holy Penman by an Interrogation, importing one of the strongest Negations imaginable, asserts it unlawful to join with the People of these Abominations: Now certainly to join in Church-Communion, is equally, yea, more dengerous, than in Conjugal Contracts, (as the case is here;) and the Reason given against Affinity, in *Deuter* 7. 4. will hold as well in the Case of Church Communion, to wit, *Lest they with whom we join, turn away our hearts from the Lord and his way.* But this Church being guilty of all the forementioned Abominations (as is proven) and having there-

by departed, *in tanto*, from God, are apt to draw others away after them, to break God's Commandments. *Ergo*, She is to be separated from. See for another Proof of this, *Proverbs* 22. 28. *Remove not the Ancient Land-mark, which thy Fathers have set.* If it be a dreadful and accurſed thing to remove our Neighbours Marks and Bounds: O! how much more dreadful is it to change and alter God's Land-marks, his Privileges, Oaths and Covenants! which this Church hath done; and is therefore, if we will not be guilty with her of the ſame, to be ſeparated from, while ſo doing. Turn over to *Iſa.* 8. 12. *Say ye not a Confederacy, to all them to whom this People ſhall ſay a Confederacy*, Compared with *Jerem* 2. 18. *What haſt thou to do in the way of Egypt, to drink the Waters of Sihor? Or what haſt thou to do in the way of Aſſyria, to drink the Waters of the River?* V. 19. *Thine own Wickedneſs ſhall correct thee, and thy Backſlidings ſhall reprove thee.* If the Lord inſtructed the Prophets, and the Godly with them, not to ſay a Confederacy, and that but a Civil one, with *Egypt* for ſelf Defence; how much more are we not to ſay a Confederacy with this Church, and that in matters Religious, which is going back to Egypt, and ſo is more guilty before God, and more dangerous to be joyned with than the *Egyptians* were, who though they were Idolaters, yet had never been Reformed from it. And ſo according to this place, this preſent Church ought to be ſeparated from. See likewiſe for this, *Jer.* 23. V. 14. *They ſtrengthen alſo the Hands of evil Doers, that none doth return from his wickedneſs*, Compared with Verſe 16. *Thus ſaith the Lord of Hoſts, hearken not unto the words of the Prophets, that Prophesie unto you*, &c. Now it is evident that the Miniſters of this Church do ſtrengthen the hands of the wicked; partly by Example, going before others in Backſliding; partly by neglecting to puniſh and cenſure Evil-doers, whereby others are emboldened to go on in the like evil courſes, and partly in maintaining the preſent powers; while acting contrary to the Covenanted Reformation. What then is to be done in this caſe? The Lord by his Prophet expreſly tells us, we muſt not hearken to them. And this Command we cannot obey, if we keep ſtill Communion with them, for thereby we do corroborate their evil Examples to our power; and declare our ſelves willing to hearken to them; As therefore we would obey this Command, we muſt ſeparate from this preſent Church. Glance forward to *Ezek.* 22, 25, 26. 28 ‘ 31 ‘ There is a Conſpiracy of her Prophets in the midſt thereof; her Prieſts ‘ have violated my Law, and profaned mine holy things: they have ‘ put no Difference between the holy and prophane, neither have they ‘ ſhewed difference between the unclean and the clean. Surely this is applicable to the Miniſters of this preſent Church: For ſeing their Unity is not in the Lord, and according to the Bond of our Holy Covenants, it cannot but be a Conſpiracy: And they neglect to put Difference between the clean and unclean, by receiving into Church Communion (as is already proven) and into Offices in the Church Men unclean, that is, ſuch as are not purged from their Scandalous Practices. *verſe* 18. *And her Prophets*

have

have Daubed them with untempered Mortar &c. This likewise is most evident in this present Church, by all means seeking to palliat, and Plaster over all these evils that are couched in her; but not to purge them out, and amend them. And so to build on the Antient Basis, and endeavour to keep a good Superstructure. Now see what is that, the Lord Threatens against such *vers.* 31. *To pour out his Indignation upon them, to consume them with the fire of his Wrath?* Which as we would escape, we must separate from these courses, and by consequence from the Men of these courses which deserves this indignation, and may expect, if they Repent not, to be consumed, according to this Threatning. In the New Testament, See *Matth.* 18. 15. 16. 17. *Moreover if thy Brother shall trespass against thee, go & tell him his fault betwixt him & thee,* &c. If we are to esteem our Brother as an Heathen-man, and a Publican, upon the account of Personal and private Scandals, in case he hear not the Church, how much more ought we to do so upon the account of publick and National Scandals and Offences: But the Ministers of this present Church being guilty of publick and National Scandals and Offences (as has been proven in the foregoing Assertions) do Refuse to hear the Church; *ergo*, they are to be accounted and held, while so doing, as Heathens and Publicans, and so are to be separated from. The *Minor* (viz: That the present Ministers do Refuse to hear the Church) is evident, because though they have been admonished and testified against, by not a few of the Godly in the Land, and Grievances offered to them by Ministers and private Persons, and a Redress craved, and they called to hear the Church; that is, the standing Acts and Laws of the Church, yet they have never hearkened to these Acts and Statutes, but go quite contrar to them, and will not, according as these Acts require, confess and acknowledge their Scandals and Offences.

As also, *Rom:* 16. 17, and 18. *Now I beseech you, Brethren, mark them which cause Divisions and Offences, contrar to the Doctrine which you have Learned: And avoid them.* V. 18. *For they that are such, serve not our Lord Jesus Christ, but their own Belly; and by good Words, and fair Speeches Deceive the hearts of the Simple.* Here the Apostle commands us to Mark and avoid them, that cause Divisions and offences, contrary to the Doctrine which we have Received: But the Ministers of this present Church, cause Divisions and Offences contrar to the Doctrine which we have Received, and therefore, we are to mark and avoid them. The *Minor, viz:* That the Ministers of this present Church do cause Divisions and Offences, contrar to the Doctrine we have received, I have proved at large in the foregoing Assertions, and in Answer to the Authors Preface, and therefore need not do it here. Turn over to 2 *Thess.* 3. 6. and 14. *Now we command you Brethren, in the Name of our Lord Jesus Christ, that you withdraw your selves from every Brother that walketh Disorderly, and not after the Tradition which he received of us.* Vers. 14. *And if any Man obey not our word by this Epistle, note that Man, and have no Company with him, that he may be ashamed.* The Apostle in this Place by a most

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hetick and pithie Exhortation, and command in the Name, and [illegible] th the Authority of Jesus Christ, does expreſly charge us to withdraw from ery Brother that walketh diſorderly, and not according to the Tradition ceived, And I have already demonſtrate, that the Miniſters of this pre- nt Church do walk moſt diſorderly, (for the context ſhews that the Ap- le is ſpeaking of them, who would not work with their hands, which holds ue of the Miniſters by Analogy, who work not the Work incumbent upon em) and contrary to the Ancient Acts and Ordinances of the Church of *otland*, which are the Tradition we have received. Therefore we are to withdraw from them, and every one of them, while they continue ſodiſor- rly, according to this charge given us by the Apoſtle.

For further confirming the point, that ſeparation from this preſent Church is wful and neceſſary, as the caſe now ſtands, I ſhall adduce two or three Sen- nces from our Approved Authors, The Grave and Learned Mr. *Durham* in s Commentary upon Revelation Chap. 1. Page 55. hath theſe Words. "In the matter of hearing it is not ſo hard to diſcern who are to be Accounted, o ſpeak without GODS Commiſſion; Becauſe ordinarly, ſuch have either no warrantable Call at all, (no not in the outward From; and ſo cannot be Accounted, but to run unſent) or, by palpable Defection from the Truth, nd Commiſſion given them in that Call, they have Forefeited their Commiſ- ion, and ſo no more are to be accounted Ambaſſadors for Chriſt, or Watch- men of his Flock, than a Watchman of the City is to be Accounted an Ob- erver thereof, when he hath publickly made Defection to the Enemy, and aken on with him. Now its evident from the foregoing Aſſertions, That Miniſters of this Church have made groſs Defection from, and are greatly faithful in the Diſcharge of their Commiſſion, and ſo conſequently ac- ding to this Author, have in ſo far and for the time Forfeited their Com- ſion; and if ſo, who can be blamed, for ſeparating from them; conſider- wiſe the Reaſons brought by the ſame Author, why we ſhould not Coun- nance ſuch as have thus made Defection from their Commiſſion. *ibid.* 1. he Countenancing of ſuch, puts the Perſon ſo doing in the hazard of a ſnare. 2. It carries Offence along with it in reference to the Party who runs un- (or, *which is the ſame thing, has by palpable Defection forefeited his Miſſion*) roves a ſtrengthening and confirming of him, and ſo a partaking of his Sin: Reference to others, it either ſtrengthens them by that Example, to caſt emſelves in that ſnare, which poſſibly may be their ruin; or it grieves them d makes them ſad who are tender of ſuch things; or it gives occaſion to make Difference of that kind to be thought light of. Here its evident that this thy Author looked upon the countenancing and encouraging of Backſliders o ſmall evil, but ſuch are the Miniſters of this preſent Church (as is clear in the Backſliding Courſes, wherein they are proven to be guilty in the pre- ding Aſſertions) and ſo are not to be countenanced and encouraged, and conſequence to be withdrawn or ſeparate from.

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The Famous and Faithful *Rutherfoord*, in his *Due Right of Presbytrie*, Page 253, 254. In his Distinctions anent Separation; sheweth, 'That there is a Separation Lawful and Laudable, which he calls a Negative Separation, or a Non-Union; when the Faithful Part, adhering to their Principles, does not concur with the Backsliding and Delining Part (which is the very Case here). And he makes likewise a Distinction between Separation from the Church, in her most and worst part; and Separation from her in her best and least Part: The former he asserts Lawful, for they who separate from a Church in her worst tho' greatest part, do notwithstanding remain a Part of, and a Part in the Visible Church; because they do not Separate from the Church, according to the least and best Part. And this former kind of Separation is all that's pleaded here: viz. Either a keeping of the Ancient Ground and Acting, according to the Church's formerly Received Principles, separatly from such as decline from them, (tho' the greatest part) or endeavouring to recover it when lost, and to return to their Sworn and profess'd Principles, by Separating from those with whom they have been joined in their former Declining. And Page 255, he saith, 'When the greatest Part of a Church maketh Defection from the Truth, the Lesser Part remaining Sound, the Greatest Part, is the Church of Separatists: though the manifest and greatest part, in the Actual Exercise of Discipline, be the Church; yet in Case of Right Discipline; the Best, though fewest, is the Church. For Truth is like Life, that retireth from the manifest Members, to the Heart, in case of Danger. So that with Application to the case in hand, though the Dissenters be invidiously termed separatists, yet it is the Declining Ministers and Professors who have Deserted the Church of *Scotlands* Testimony, that justly deserve to be so called.

The Learned Author of *Rectius Instruendum Confut. 3. Diat. Chap.* page. 7. &c. Affirms that every Separation is not Schism, even from a Church, which hath Essentials, yea and more than Essentials, if it be from those tho never so many, who are drawing back from any piece of Duty and Integrity attained; for this is still to be held fast, according to many Scripture Commands. Or, in case that we separate in that, which a National Church hath Commanded us as her Members to disown, by her Standing Acts and Authority; while these from whom we separate own that Corruption. As also, he says, That Forbearance of Union, or Complyance with Backsliders, in that which is in it self sinfull, or inductive to it is lawful: And the Commands of Abstaining from all Appearance of Evil, and hating the Garments spotted with the Flesh, do include so much. Now the Separation here pleaded, is upon these very same Grounds, which this Reverend Author asserts and proves to be Lawful; For the Ministers of this Present Church are drawing back from former Attained Integrity, in many things mentioned in the foregoing Assertions and adhering to several Corruptions (as has been shown already) which the Standing Acts of this Church, command us as her Members to Disown; and are carrying on and maintaining Courses in themselves Sinfull, and inductive to more sin; and so according to the mind of this Author, they are to be separate from

om: And such a Separation is not only Lawful, but even necessary in the resent Circumstances.

But wherefore do I stand to recite the Judgment of particular Divines, any ho will consult the Acts of the Church of *Scotland* in her advancing state, hile her Lord Rejoyced over her, and she walked according to his Commandment, owning Him only for her Head and LORD; and so having Salvation Walls and Bulwarks about her, and her Redeemer; the Glory in the midst her; He will find most if not all of the Ministers of this present Church orthy of Deposition; and if they be worthy of it, and so *Morally* Deprived, hile persisting in their Defections, tho not *Juridically* declared to be so, because (as was just now hinted) there are not Faithful Judicatures to do it, it llows very evidently, that they are to be separated from. For clearing this, t the Ministers of this Church are guilty of the Sins, that are by the Assembly the Church of *Scotland* declared to be Ground of Deposition, see the Act of sembly, *Aug.* 3. 1648. *Sess.* 26. Intituled, *Act for Censuring Ministers for eir Silence, and not speaking to the Corruptions of the time.* 'In which Act, including all the former of the like Nature, and reviving them, particularly the Act of the Assembly at *Glasgow* 1596: and another Act of the Assembly at *Glasgow*, (or rather the same Revived) 1638. Appointing, that such as did not apply their Doctrine to the times Corruptions, or were Cold and wanted Spiritual Zeal, did flatter or dissemble publick Sins, &c. should be Censured and if continuing deprived: Now let the Reader apply, are not the resent Ministers thus Defective in applying their Doctrine against the Corruptions of the present Times, do they not neglect to declare the publick sins, nd warn People of their hazard in Complying with the Times Corruptions, re they not Neuteral, and want Zeal for the Covenants and Cause of GOD, nd finally do they not wink at and Dissemble publick Sins? and are Continuing so to do notwithstanding of Admonition and Warning to the contrary, nd so come under the Sentence of the General Assembly? And the particular Sins and Corruptions, against which the Gen. Assembly, did ordain and ppoint the Ministers to apply their Doctrine, will be found to be of the same nature with the Sins that are now Reigning, and the Corruptions now abounding, *viz.* 'That as they should not neglect to give Warning against the Errors of the Sectaries in *England*, so the main Current of Applications in Sermons should run along against the Evils prevailing at Home, Namely against the Contempt of the Word, against all Prophaneness, against Defection from the League and Covenant, against the Unlawful Engagment in War, against the Band and Declaration of the Date *June* 10. 1648. Ordained to be Subscribed by all the Subjects, and other unjust Decrees established by Law, against the Plots and Practises of Malignants, against the Principles and Tenets of Erastianism, &c.

Are not these and the like, the Corruptions of our Times? was there ever more danger from the Sectarian Errors than now, when we are involved with a Nation where they are suffered without controul? yea, and many of them

them Tolerate even in this Nation, as for instance that abominable Error of Quakerism, they having their General Meetings in the Metropolitan with the Magistrates permission and Allowance, as appears from his sending of Souldiers to Guard and Defend them; and who testifies against such evils? Is there not as much contempt of the Word, and abounding Profaneness of all sorts, in this present time as ever formerly; and are the Contemners, and profane duely punished? No: Or such sins publickly rebuked in the Persons of all Ranks? No, the Contrary is Notour: That there is the most Palpable Defection from the League and Covenant, yea, and an utter Subversion of it, is so evident to every thinking person that I need not Demonstrate it by instances, and if I would endeavour to enumerate them particularly, this should Extend into a Iudge Volume; And yet who declaires faithfully against these Defections? What shall I say more; is not the present Alliance, and confederacy with Anti-Christian Idolaters, persecuters of the Protestants abroad, and Malignants at Home, as unlawful as that Engagement was? is not the Abjuration, and other Oaths imposed upon all in places of any Trust, as hateful and Scandalous as the foresaid Bond and Declaration? Are not the Plots and Machinations of Malignants further advanced and come to more Maturity now, than at that Time they were? and finally are not the Principels and practices of Erastianism more deeply rooted and spreading themselves further in the Land, when they are eminently to be found in the General Assemblys of this Church; and where is the Man that does faithfully Declaim against those evils, and Zealously apply his Doctrine to these Corruptions? Now let us see what was the Assembly's mind with Respect to the Neglect of this Duty; 'They do ordain, that if any be found too sparing, Generall, or Ambiguous in the foresaid Applications, and shall after Admonition 'continue so, that after due Tryall they shall be Deposed. And that the General Assembly Actede not arbitrarily, and without Grounds in this Sentence, and Determination (for as they did, their Sentence were not of force in Iure Divino if conscience Ayre may see in the same Act, the Reasons of the Sentence, 'viz. for being pleasers of Men, rather than Servants of Christ; for giving themselves to a Detestable Indifferency and Neuterallity in the Cause of God; For Defrauding the Souls of People; and being Guilty of the Blood of 'them in not giving them Warning, &c. They add further as Causes of Deposition: 'Much more are such Ministers to be Censured with Deposition 'from their Ministrie, who Preach for the Lawfulnes, or pray for the success 'of the Unlawfull Engagement. A practise that is now most frequent as every hearer may Witness; do not the present Ministers Preach up the Lawfulnes of the present Unlawful, and Antichristian Confederacy? Do they not pray for the Success of it? There is one thing in the same Act, which ought not to pass without Observation. viz. 'the Assemblies appointing 'and Recommending to the Ministrie the study of that Controverse of *Erastianisme* 'in order to its Confutation, and that they might be the more able 'to stop the Mouths of Gainsayers. The which Ordinance and Recommendation

ation of the Assembly, is now so far slighted (to say no worse) that the Contrary they are Suppressed who endeavour to Discover the evil of it, and shew how the Land is Involved in it, as is notour through many places of the Kingdom.

Those Scriptures with the Judgment of the Quoted Authors and Acts of the General Assembly are sufficient to prove this Point: Yet if the Reader pleases, he will find more profitable Exercise, to search and ponder the following Scriptures touching Promises and Threatnings, and having compared them with the Sins and Defections obvious in this Church, seriously to consider, what must be the Mind of GOD declared in His Word the only Rule of our Faith and Life, and the saving Bond of our Conscience, in the Matter of Sin and Duty; I shall set them down as they occur. Deut. 27. 18. Prov. 4. 14, 15. Prov. 28. 9. Prov. 10, 13. Isai. 31. 12. the latter part of the Verse. Isai. 56. 10. Isai. 43. 27. Jer. 2. 34, 35. Jer. 12. 10. Jer. 15. 5. 6. Jer. 16. 12, 13. Jer. 23. 1, 2 to Ezek. 13. 4. compared with Verse 22. Ezek. 14. 10, 11. Ezek. 34. throughout. Ezek. 44. 10. downward to 17. Hosea 2. 2, 3. Hosea 5. 11, 12. Hosea 6. 7, 8, 9. Micah 3. 10, 11, 12. Mal. 2. 8, 9. Matth. 7. 20. Matth. 15. 13, 14. 1 Cor. 5. 11. Gal. 2. 18. 2 Tim. 3. 1, to 6. Heb. 10. 23. 2 John 10, 11 Verses. Jude 3d Verse. Rev. 3. 1.

Nor needs any alledge against it, the Scripture pressing Unity; till they make it appear, that the Unity they speak to is duly qualified according to those Scriptures, to wit, in the LORD, and in the way of Truth and Duty, for all those Scriptures speak directly against this present Church, that has broken, and continues to violat our Covenants, the Conditions and Bonds of our Unity. Wherefore I shall conclude all that has been said on this Head, with that Precept, 2 Cor. 6. 17. *Wherefore come out from among them and be ye separate, saith the Lord, and touch no unclean thing, and I will receive you.*

It were needful here for Caution, preventing Mistakes and pre-occupying Objections, to shew what kind of Ministers the Dissenters requisite, and whom they could joyn with, seeing they cannot joyn with, and countenance the Ministers of this present Church; But this being done largely and accurately in their Infor. Vindication, to do it here were but *Actum agere*, for this purpose I Recommend to the Reader serious and deliberate consideration the 4th Head of the forsaid Vindication, pag. 74. &c. where he will find the state of the Question candidly proposed, and the most usual Objections Answered; the Grounds of Separation and Communion solidly enquired into, and discussed. And amongst others, he will find those Qualifications required in Ministers which they can joyn with, viz. That they be cloathed with Christ's Commission, free of Scandals, Ministerial and Personal, free of Errors, Defections, and Complyances, and Discharging their Commissions Faithfully, or whosoever will clear themselves of the just Exceptions there mentioned, or remove them by a declared Confession, and forsaking of these Scandals and Offences,

which have stumbled the Godly in the Land. The Reader will also find, if he consider that Head, many Scriptures besides those, which have here been adduced, enjoining a Separation from this Church as now Constitute. Having thus far in General Answered the Quer. I return to the Author; and expect, that he will be pleased of his FRIENDLY Disposition, to assign (if he can) one Scripture in all the Bible, that will speak in Defence of the present Courses of Backsliding, or justify the Persons in these Courses.

Quer. 8. 'If you be really perswaded in your Conscience, that the method 'and way you take, and what advance you have made that way, is the true 'and proper Method to get these Grievances removed?

Ans. If you please let the Querie run thus, Can you and the rest of your Brethren the Ministers of this Church be perswaded in your Conscience, that your way in Burrying the Church of *Scotland's* Testimony; doing what in you lyes to confirming Prelacy in *England*, (by consenting to the Ratification of the Articles of Union) and neglecting to root it out of *Scotland*, together with all the steps of Defection, enumerated in the Answer to the preceeding *Querie*, is a true and proper method for advancing the Glory of God, the good of Souls, and the Reformation of the Nations? Sure I am these are not the proper means for attaining such an end. And though Mr. *M'millans* method and way were not justifiable, that will be no *salvo* for you. And your methods and ways so effectual for ruining Reformation, and Defaceing the Glory of the Church of *Scotland*, has laid a necessity upon him to take his present methods. And if he could fall upon any more effectual means of keeping up a Testimony for the Truth once delivered to the Saints, I look upon him to be bound to use them, how irregular and improper soever, they may seem to you. And moreover I judge it the Duty of all the Faithful in the Land, in their places and stations to take all lawful means and measures to preserve their Union, *Cum Deo, cum Foedere, cum prisina Ecclesia Scoticana*; With God, their Covenant, and the Ancient Principles of the Church of *Scotland*; And when they cannot do it (*Facto*) by any lawful means; to do it (*Jure*) by Protestations and Testimonies against the Courses reversive of, and prejudicial to it.

Quer. 9. 'What kind of Call have you to Preach the Gospel? Is it ordi-'nary, or extraordinary?

Ans. The Learned *Durham* in a Digression concerning a Call to the Ministry and clearness therein, in his exposition on *Rev.* pag. 45. and 46. Doth enumerate these things, which concur to make up a Call and Mission to the Ministry, *viz.* First, A Gift, or Aptness to Teach. 2dly. The orderly Tryal and Approbation of that Gift, by them to whom it belongs, to try Gifts fit for the Edification of the Church. 3dly. Singleness in the Mans Self. And 4thly. GODS Providence and the Concurrence of his Dispensations. So that an ordinary Call, and Mission to the Ministry is, 'The lawful and orderly setting 'apart a Person duely Qualified and Gifted to the Edification of the Church. This Lawful and Orderly setting apart a Person to the Work of the Ministry,

must be done by Imposition of Hands in a Presbytry. And as he respects the People, it requires their Orderly Call and Invitation of such a Person to be their Minister. There is moreover requisite to make this Call valid (*in foro Conscientiæ*) GODS Approbation of the Man evidenced in his Sealling his Ministry on the Hearts of the People. Although I grant, all these are not essential and absolutely necessary to the being of Call, yet the first two are, and the rest conduce to its better Being. And now I am most willing that every sound and unprejudicate Reader judge whether Mr. *M'millans* Call be such. For First, He hath a competency of Gifts for the Ministry, as appears not only from the Presbytry of *Kirkcudbright*'s Tryal and Approbation; but from the Confession and Testimony of his Hearers, both before and after the Presbytry's Sentence; and that even of such as your selves cannot deny to be judicious. It appears likewise from this, That the Sentence of Depositon against him was not founded upon unsufficiency, as may be seen in the Grounds of the Sentence. 2dly, That he once had an orderly Mission to the Ministry, you will not deny, But alledge, that this was taken from him by the Sentence of Deposition. But I ask you, *Jure*? You need not still tell the World, that Mr. *M'millan* was Deposed by the Presbytry of *Kirkcudbright*, the thing is Notour: But will you tell them upon what Grounds, and show that they are valid to found such a Sentence upon. Do you think that this will sufficiently solve Peoples Consciences anent the matter of hearing him, or perswade them that it is unlawful so to do (as you affirm it to be) to tell them that he was Deposed? Then must the Actions of the Church be the Rule of our Faith. Or will you rather do the World the Justice to let them see, upon what heads Mr. *M'millan* came under that unjust Sentence. Or if you please, I shall do it for you. The true Reason then of his being Deposed was no other, but his adhering to the Covenanted work of Reformation, which was his Duty, and opposing your Courses of Declining from it, with what ever other pretext you Vermished over that Sentence, that your unjust and unfaithful Dealing might not appear to the World; Which yet it hath done to all who have impartially weighed the matter. And that which confirms not a few, that the matter is really so, is your Assiduous endeavour to suppress all, that since the Revolution have appeared any way Zealous for the Ancient Interest of the Church of *Scotland*. As for the Call of the People, he had first the Call of the Parishioners of *Balmaghie*, which is yet in force, and the Generality of that People adheres to it: Nor can that ungrounded Sentence of the Presbytry loose his Relation to that Place. And whereas he Preaches in other Places throughout the Kingdom, he does it not without the Call and Invitation of the Suffering Remnant, who could not, nor ever did Subject themselves to your Ministry. And with respect to that Query, you have in your Remarks, how he can leave his Flock in *Balmaghie*, and molest the Congregations of other Ministers? I grant it is a Practise which in an advancing State of the Church, neither is allowable, nor would be justified by Mr. *M'millan*: And if in that Case, he should follow it, there were just Ground of Exception against him;

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But

[illegible] settlement of the Church, it [illegible] duty, and to be perswaded [illegible] in the sight of GOD, to make such, as to their own ease, and [illegible] Reformation, have quite rejected the Terms of Church, ay and while [illegible] such courses. Where does Mr. [illegible] Call it not extraordinary, [illegible] pretend to any such thing, (so far as I know) only the extraordi- [illegible] of this present Church, obliges him to some Actions, attended [illegible] Circumstances, though yet he does nothing but what Mrs. [illegible] and Rous did before him in like cases, the Disparity being only in [illegible] there's were in a time, and his are in a Declining State of the [illegible] and the one is no less dangerous, than the other.

Notwithstanding the great Noise you make about our Cove- nants, have you ever Preached up their Obligation? Have you gone through every Article of them, and proven them to be moral Duties? &c.

Answ. You would have done us well to have omitted the Positive Par- ticle (OUR) and have termed them (THE) Covenants in general. They are indeed yours, in so far as they are binding upon you, whether you own them or not. But if they be your Covenants, surely you disagree with them as yours. Whatever ado you make about them, you do as much, except in so far as your are fenced by following your credit with the People. Whereas you charge Mr. *M'millan* as having never Preached up the Obligation of our Covenants, you do it most unjustly, and falsly, for since ever he entered upon the Work of the Ministry, [illegible] he has made it his [illegible] as moral- ly binding upon these [illegible] the perfect Law of GOD'S Word. He engaged this Day [illegible] did explain and declare them to the whole of the Parishioners, willing & capable to Swear them, and now under [illegible] engagements to things, as being most agreeable to the Word of GOD, and the Practice of the Reformed Church. And [illegible] him, that they are really and practically [illegible] Ministers of this present Church. His Doctrine is agreeable to them, neither have you shewn the contrary, nor [illegible] Principle of his (except such as are not [illegible] some of your own making, or for- merly Breached [illegible] but such as are already, or shall be shewn to be really agreeable to our Cove- nants.

Quest. 11. If the Covenants were renewed and sworn by all Ranks ex- cept the Supreme Magistrate, in this Case you could take, and subscribe these Covenants as they now stand? I am afraid you would not know, what to do with Reference to the last Article of Third Section of the So- lemn League.

Answ. You are too much Difficulted; and [illegible] let Mr. *M'millan* shall not know what to do with this clause of [illegible] Thus the *Word* may be [illegible] Whether [illegible] Lawful, &c. But you may be too much afraid

afraid what your self and Brethren would do if you were to Swear the Cove-
nants, who has taken an Oath in room of, and contradictory unto them; e-
ven your illimited Oath of Alledgance to the Head of the Prelates. But in my
Answer to your next Querie, I shall shew you that Mr. *M'millan*, and such
as own him for their Minister, are the true Loyalists, and are as much for yield-
ing due Obedience, and Subjection to Magistrates as you: But dare not
for betray Religion, as to yield illimited Obedience to any Potentate, or to
any but in the Lord, and according to his command.

Quer. 12. 'Was there ever in *Scotland* Magistracy you could have owned,
and submitted your self unto? &c.

In Answer to this Querie, because not Mr. *M'millan* only, but also many
of the Godly through the Kingdom, are branded with disowning all civil Govern-
ment, and aspersed with despising of Dignities. Therefore I am obliged to lay
down in the first place, the Principles they hold on this Head, and shall do it
as briefly as possible, 2dly. To shew those their Principles to be conform to
the Word of GOD, and the Standing Laws of the Nation, both of Church
and State; Whereby I shall take off that false imputation objected to Mr.
M'millan in your Remarks, *viz.* That he disowns all civil Government, 3dly.
To make it evident, that it is impossible according to the Word of GOD and
our Covenans, the Acts and Laws of Church and State, made in the time of
Reformation to own, and subject to the present powers in these Lands. 4thly.
To Answer the most common Objections made to the contrary, especially those
propounded in the Remarks. For the first, *viz.* What are the Principles of
the Dissenters in this Head? See them set down in their Inform. Vind. in a
Declaration Published at *Sanquhar*, *August* 10. *Anno* 1692. *pag.* 10. *and* 11.
The Words are these. 'As for such Magistrates, as being rightly and lawful-
ly Constitute over us, shall employ their power for setting the Mediator on
his Throne, and the Crown upon his Head, and in Defence of his Crown
Rights and Royal Prerogatives, and Act as the Ministers of GOD in a di-
rect Line of Subordination to him, in Defence of our Covenanted Reforma-
tion, and the Subjects Liberties against Poperie, Prelacy, Erastianism, Su-
perstition, Heresie, Prophanness, and whatever shall be found to be con-
trar to sound Doctrine and the power of Godliness: And thus become a
Terror to evil Doers, and encouragers of them that do well. We Declare,
That whensoever we can obtain and enjoy such Rulers we will own, imbrace,
and defend them to the outmost of our Power, and prove encouraging, sub-
ject, and obedient to them in our places and Stations. For the 2d, To prove
their Principles conformant to the Word of GOD, needs be no difficulty,
Every Words being taken out of the Scriptures, yet for this, see *Exod.* 18. 21.
*Moreover, thou shalt provide out of all the People able Men, such as fear GOD,
men of Truth, hating covetousness, and place such over them to be rulers of thou-
sands, &c. Deut.* 17. 15. *Thou shalt in any ways set him King over thee, whom
the Lord thy God shall choose: One from among thy Brethren shalt thou set King
over thee: Thou mayest not set a Stranger over thee, which is not thy Brother.*

2. Sam. 23. 3. 4. *He that ruleth over Men, must be just, ruling in the fear of God: and he shall be as the Light of the Morning, when the Sun riseth*, &c. *Neh.* 7. 2. *I gave my brother Hanani, and Hananiah, the Ruler of the Palace, charge over Jerusalem, for he was a Faithful man, and feared God above many*, *Rom.* 13. 3. *For rulers are not a terror to good works, but to the evil.* To prove them agreeable to the Acts and Laws of Church and State, made in the time of Reformation. See the Act of the Commission of the General Assembly, sitting at the *West-kirk*, *August*, 13. 1650. The words are these: 'The 'Commission of the General Assembly, considering that there may be just 'ground of Stumbling, from the K. Maj: refusing to Subscribe and Emit the 'Declaration offered to him by the Committee of Estates, and the Commission 'of the General Assembly, concerning his former carriage, and Resolutions for 'the future, in Reference to the Cause of GOD, and the Enemies and Friends 'thereof; Doth therefore declare, That this Kirk and Kingdom doth not own 'or Espouse any Malignant Party, Quarrel, or Interest, but that they Fight 'meerly upon their former Grounds and Principles, and in the Defence of the 'Cause of GOD and of the Kingdom, as they have done these twelve Years 'past; And therefore, as they disclaim all the Sin and Guilt of the King and 'his House, so they will not own him, nor his Interest; otherwise than with 'a Subordination to GOD, and so far as he owns and prosecutes the Cause of 'GOD, and disclaims his, and his Fathers Opposition to the Work of GOD, 'and to the Covenant, and likeways all the Enemies thereof, &c. The which 'Act is Recognized and approven by the Committee of Estates, *August* 13. '1650. The Committee of Estates having considered a Declaration of the 'Commission of the General Assembly anent the Stating of the quarrel where-'in the Army is to Fight, do approve the same and heartily concur therein. See likeways the Act of Parliament, 17 *February* 1649. *Parl.* 2. *Sess.* 3. *Act* 96. of *Char.* II. Intituled, *Act for keeping Judicatures and Places of Trust, free of Corruption wherein its Statued and Ordained that*, 'The Estates of Parliament 'taking into Consideration, That the Lord our God requires, That such as bear 'charge among the People, should be able Men, fearing God, hating Cove-'tousness, and dealling truely; and that many of the Evils of Sin and Pu-'nishment, under which the Land Groans, hath come to pass, because hither-'to this hath not been sufficiently provided and cared for: And being sensible 'of the great Obligation, that lyes upon them, by the National Covenant, and 'Solemn League and Covenant, and by the many Deliverances and Mercies 'from God, and by the Solemn Engagment to Duties, to advance Religion, and 'Righteousness in the Land, and fill Places of Power and Trust, with Men of 'approved Integrity, and of a blameless and Christian Conversation: 'And being convinced in their Consciences, that there cannot be a 'more effectual way for bearing down of Malignants, and suppressing of Pro-'phanity, Iniquity, and Ungodliness, and rendering all the Laws already made 'or hereafter to be made, forcible and effectual, for the House of GOD, the 'advancing of Religion and Righteousness, and the good of the Leiges, than

that

'that all the Judicatures of the Kingdom consist of, and places of Power and Publick Trust be filled with able and honest Men. Do therefore Statute and Ordain, that no Person that is Malignant, and Dissaffected to the present Work of Reformation and Covenants, and against whom there is just cause of Exception or just Ground of Jealousie, bec. use of their Dissaffection, nor any Person given to Drunkenness, Swearing, Uncleanness, or any other Scandalous Offence, shall hereafter be chosen to be a Judge or any Officer of State, or Magistrate, &c. or imployed in any place of Publick Power and Trust, within this Kingdom: And that all such as shall be chosen to be Judges, &c. Shall not only be able Men, but also shall be Men of known Affection unto, and approven Integrity and Fidelity in the Cause of GOD, and of a Blamless and Christian Conversation, &c. Now let any seriously weigh and ponder these Scriptures and the Laws of this Land consonant thereunto, and compare them with the Persons now in the Government, and see if there be not just Ground according to both to deny Subjection to the present Magistrates. For first, They are not Installed into their Office according to these Laws, and so consequently are not lawfully invested with their Authority. 2*dly*. They have not the Qualifications required in our Covenants, and the Laws of the Crown, to be in Judges Superior and Inferior, whom we are allowed to set over us and join with, *viz*, *Of known Integrity, approven Fidelity, constant Affection and Zeal to the Cause of GOD, such against whom there is no just Cause of Exception, nor Ground of Jealousie.* 3*dly*. They are in the Exercise of their Government, suppressing those Laws and Covenants, and acting in Opposition to them. 4*thly*. They are at their Entry to the Government Sworn, and engadged by Oath to maintain and uphold Prelacy, which is expresly contrar to the word of God, and our Covenants; And all bearing any Office under them are bound by the Oath of Abjuration not only to defend them in the Pursuance of their Oath; But also to oppose the Accession of any to the Crown of these Realms that shall not be of the Communion of the Church of *England*, which is most contrar to the Acts and Laws of this Land, on which the Magistrates Right of Government, and the Peoples Subjection and Obedience is founded; and which cannot be altered, unless we incur the Dreadful Guilt of Perjury, being bound by our Covenants to adhere to these Laws. Yea, for this Land after all the Acts and Laws, Vows and Covenants made to the contrary, again to Subject themselves to a Prelatick Head, and that By a Voluntary Subjection, and to bind themselves thereunto by so many Oaths, thereby putting themselves out of all capacity, for obtaining Magistrates of one Religion with themselves, as the word of GOD, *Deut*. 17. 15. And our Covenants requires, is to me utterly inconsistent with Presbyterian Principles; and a disgrace and reproach for Presbyterians, to be of such mean and dastardly Spirits, as to be behind the Prelats, in their Zeal of providing Security for the Religion they own. Thereby giving Ground to the World to Judge, that they are not perswaded in their Consciences, that their Religion is founded on GODS Word, nor worthy to be defended and protected; And so Scandalizing and Stumbling to others of the

Churches

Churches of Christ, when they see the Presbyterians of *Scotland*, who formerly for Zeal and Resolution, were Renowned and Famous through the World, and Examples of Reformation to other Churches; Now become so indifferent of that Interest, as to Subject themselves to Prelatical Magistrates: and by their Union with *England* says, they mind to do so for ever; and not any more to endeavour Reformation or Alteration thereof, *pudet hæc opprobria Scotis & Dici potuisse & non potuisse refelli*. I Judge it superfluous to expatiat any further in shewing how Brutish and Irrational it is for us of these Lands to yield Subjection to such Magistrates. I shall only insert here a few Expressions to this purpose, taken out of a Pamphlet, Intituled, *Reasons against the* English *Oath of Abjuration*, commonly Reported to be done by Mr. *James Webster*. See page 4 and 5. his Words are these: 'Let any Man tell us, how we who believe that Presbytry is of Divine Right, and by the Solemn League and Covenant, *England* as well as *Scotland* hath abjured Prelacy; and *Scotland* particularly, by the foresaid Covenant, is obliged to maintain the Worship, which then obtained in the Church of *Scotland*, when the said Covenant was made. how (we say) we can Swear to maintain a Soveraign, in a Practise so contrar to the foresaid Worship? Would not the World Judge us to be Runagadoes from our Principles, if we should Swear not only to maintain, support, and defend our Soveraign, when upon the Throne, but also to further his accession, if he be Prelatical, and joyn in Communion with the Church of *England*: Whereas we Swear upon the contrar if not to abandon and desert him when upon the Throne, yet to the outmost of our Power to oppose his Accession to the Throne, if he should be Presbyterian, and refuse to joyn in Communion with the *English* Church——. I come now to Answer the Objections made against disowning the present powers. And first, Its Objected, That our LORD paid Tribute to *Cæsar*, *Matth.* 17. and *Matth.* 22. *Paul* appealed to *Cæsar* Act. 25. 10. Exhorted the Believing *Romans* to subject to *Cæsar*. *Rom.* 13. 1. and 6. Commanded to pray for Heathen Magistrats. 1. *Tim.* 2. 1. *Titus* 3. 1. From all which Scriptures its alledged, to be Lawful for us in these Covenanted Lands to receive, and subject to Heathens, Infidels, Hereticks, Idolaters, and Enemies to Religion, as lawful Magistrats; to Reverence their Persons, pray for Blessings from God upon their Persons and Government. But I Answer, these Scriptures don't prove any such thing; considering the Disparity of the case. For the first, That this Tribute was civil, which Christ paid, is greatly doubted, and there is as good reason for the contrar Opinion that this was that Tribute, which by Gods Law was due to the Temple. 2*dly*. Its observable, that when the Jews came to Tempt Christ, and asked, if it was lawful to pay Tribute to *Cæsar*? He does shift them, and Answers not directly to the point, but leaves them at as much uncertainty as before; neither does he Recognize *Cæsars* Title, but bids them *Render to Cæsar what is Cæsars, and to God what is Gods*. From which I draw an Argument strong & concludent in the case; That which we cannot do without wronging GOD of that which is his due, that we must

must forbear and abandon, but we cannot, subject unto, maintain and de
the present Magistrates, unless we wrong God of his due: *Ergo*, We
not own, subject unto, maintain, and defend them. The Minor, *viz.* That
cannot own and maintain the present Magistrates; is manifest from what ha
been above said: For its our Duty to keep Covenant with GOD, and we wro
him when we break our Vows to him; As in the *Psalm* 50. 14. *Perfor*
thy Vow to the most High, &c. Which Vows we cannot keep in subjecti
the present Magistrates. As for the other Scriptures, wherein the Apost
eth, and presseth Obedience to the Heathen Magistrates: It is to be obser
their case was vastly different from ours: For they were only a handful in th
and another, in another Kingdom, we are a Reformed Land; These Kingdo
received not the Gospel wholly, but only some part of them; This wholly r
ceived the Gospel: These Magistrates had a Right of Government, accordin
the Laws of the Kingdom; The present Magistrates have none being excluded b
the Laws of the Kingdom, and in particular by our Covenants. And whatev
Obedience they were to give to these Magistrates, was certainly in a consistenc
with their Duty; Obedience to the present Powers, while opposing and ruin
ing Reformation, is inconsistent with our Duty; and so must not be yielde
to them; unless we will come under GODS Indignation for so doing. Anothe
Argument to prove Subjection to Infidels, Hereticks, &c. is taken from th
practise of the Primitive Christians; but is of no force in our Case. And le
such as object it, first, prove that these Primitive Christians Lived in a Reform
ed Land as we do. *2dly*, That they were engaged in Covenant not to have any
Magistrates, but such as should defend and mantain Religion. And *3dly*, Tha
the Magistrat whom they obeyed, was received into the Exercise of his Govern
ment, and acted therein contrar to Religion and the Laws of the Nation; an
then it will have some more weight to inforce the point. But albeit the case were
parallel, their Practise is not our Rule; Though it cannot be denyed, but th
Practise of the Primitive Christians, when agreeable to a Divine Command, be
of great moment, to induce us to imitation; Yet if it be not agreeable to God
Command, it does not oblige us *in foro conscientiæ & divino*.

Another argument is taken from the Solemn League, Article 3d, Wherei
we swear *to preserve the King's Majesty, in the preservation and Defence o*
the true Religion, which Limitation its observable you altogether leave
out as indifferent, when you propose this Argument in your Remarks, and pro
pound it thus; *You are bound to preserve the Civil Magistrats Authority*
And it is no great wonder to see you, who are inured to Illimitted Oaths o
Allegiance, to forget that Limitation in our Covenants; *viz.* That our
maintaining and defending the King's Majesty must be in his maintaining an
Defending Religion, and not in his upholding, and binding himself by Oath to
maintain and defend the Hierachie abjured in that Covenant; which that you
present Queen hath done is proven above, and your selves dare not deny it
And lastly as to that place of our Confession of Faith where it is said in gene
ral and Abstract Sense (in Opposition to Sectarians, who assert *That such a*
are Lawful Kings who rather Reign not Christ, nor believe not in him that *Jus*

L *delity*

Idolatry or Difference in Religion, doth not make void the Magistrat's just and legal Authority, nor free the People of their due Obedience to him: I acknowledge it to be true indeed, that Infidels, and these of a different Religion are not (chiefly because such) presently to be declared no Magistrates; For *Magistratus non est Magistratus qua Christianus, sed qua homo*: So it is that the Magistratical power considered *Generaliter*, given for the good of Humane Societies, may be in the person of an Infidel, or One of a different Religion; but considered *Specialiter*, given for the good of the Church, it is only in the person of a Professor of the true Religion. Hence in Travelling or Trafficking in Foreign Lands, be the persons in whom is the power Infidels or of a different Religion, we cannot refuse Subjection to their Laws so far as they are consistent with the written Word of GOD, and our true Christian Liberty. Howbeit our Covenants and Acts of Parliament have put a bar upon the Admission of any person, if either Infidels or of a different Religion, while such to Govern in *Scotland*, and the Practice of our Church confirms it, in refusing the Crown to the late Deceast Tyrant *Charles* 2*d* untill he Subscribed such Demands as were sent unto him. Having thus shown that Mr. *M'millan*, and the Dissenting Party does maintain nothing, but what is agreeable to GOD's Word, the Confession of Faith, our Covenants and the Laudable Acts of the Land, both of Church and State; I Judge it no Difficulty to tell you, when Mr. *M'millan* could have owned Magistracy, and Subjected to it in *Scotland*, viz. When ever the Civil Magistrate was lawfully invested, and acted according to the Laws of the Land.

Quer. 13. 'What Conscience make You of Observing that Article of Our 'Solemn League and Covenant, in which We do oblige our selves to guard a-'gainst Dividing the King from his People, or his People from him? Pray, is 'not this your Study to alienate the Hearts of the People from our present Queen, 'the Supream Magistrate, whom God hath honoured in a signal manner, since 'her Accession to the Throne, and under whose Government we may live a quiet 'and peaceable Life, in all Godliness and Honesty?

Anf. In the foregoing Query, I have proven that the Supream Magistrate is not invested according to the Laws of the Land, neither Ruling according to those Laws, and so is no Magistrat *Jure*, by any Right of Government, tho' *facto* she have the Power in her hand; and so there can be no danger of breaking this Article, with respect to her, And if Mr. *M'millan* make it his Business and Study, to discover to the People, the Sin and Danger of yeilding Obedience and Subjection to Magistrates invested with, and Exercising Authority contrar our Covenants; he cannot therefore be said to be guilty of the Breach of that Article. I expect to hear of you, wherein God hath so signally honoured your Queen: Is it in her carrying on and consummating the Treaty of Union, to involve these Lands in utter Defection and Apostacy from the Reformation, formerly attained? Is it in supporting that Antichristian Hierarchy in *England*, as She is bound by Oath to do? is it in her successful Management of the War, and helping Antichrist's Vassals, and loving them that hate the Lord? I suppose

you'l

you'l not say that it is in those Particulars She is so signally honoured. For this Signal honour of her's lyes in her Tollerating your present Model of Bytrie in her Dominions; when Restricted and Qualified, Limited and at her pleasure. O Signal Honour! But say you, *Under Her Government we may lead a Quiet and Peaceable Life, in all Godliness and Honesty.* That you may live a peaceable and quiet Life under her Government, I grant; and this is that you are so intent to obtain: but that you can do it in all Godliness and Honesty, is most false. For Her Government being expresly contrar to our Solemn Vows to the Most High God, its not possible to give Obedience and Subjection to her Government, but we must Violate our Vows; which is a thing most opposite to Godliness and Honesty.

In your 14th *Query*, you alledge it to be Mr. *M'millan's* Opinion, that it is a sin to Marry with the present Ministers, and for proof of this you bring an instance of his taking Satisfaction of a Person at *Crawford-John* for that Crime (as you call it) but this instance of yours is false, Mr. *M'millan* did never call any to give Satisfaction on that Head; I grant you, a certain Person being convinced that this was a sin, and he being pressed in Conscience did without Mr. *M'millan's* previous Knowledge offer publickly to give satisfaction, and confessed that, for the easing of his Conscience; which cannot be imputed to Mr. *M'millan*, seeing he did not require any such thing at his hand, so that you'l be obliged to seek other instances to prove what you alledge, and seeing that fails, you must grant that the Inference you draw from it falls to the Ground, *viz.* That Mr. *M'millan* is partial in the Exercise of his Discipline, your next expression is so Scurrilous, so Obscene, and unbecoming a Minister of the Gospel to use in his Ordinary Discourse, much more in his Writings, that I forbear to mention it, such light expressions sufficiently discover, that the Subject you Write upon, is not weighty to you.

Query 15th, If it be agreeable to the Spirit of the Gospel, for you to take 'an Oath of any who enters into your Society, that they shall never again 'hear the present Ministers, with such a dreadful Certification (as I am Credibly informed) as is not meet so much as to be mentioned among Christians. 'And therefore, from the favour I bear to Religion, and from a Principle of 'Tenderness, I forbear to mention or make known to the World, that Horrid 'Threatening which is said to be annexed as the Penalty of the Breach of that 'Unhallowed Oath &c.

Anf. I observe your some what inconsistent with your self in this *Query*. First, You say, you are credibly Informed, that there is such an Oath tendered to them that enter into Societies next you are in doubt with it, if no such Oath hath been tendered or taken of any. *&c.* What is it for one to be Credibly informed, is it not to have so much evidence of the Truth of the Matter, as leaves no just Ground of doubt if you had this, wherefore did you not plainly Assert it, and adduce your Credible Information for making it evident to others, or do you look that it needs no more Probation, but your word for it, that you are Credibly Informed. Next, I see you deall most Disingenously, you speak of a Dread-

full

...Explication Appended to that Oath, but does not tell what it is, and I will allow you so much Charity, as to think you would have done it, if you could, and had seen, that it tended to make Mr. *M'millan* and the Dissenters Odious to the World; But when you could not produce it, you pretend to forbear the mentioning of it, from a favour to Religion, and a Principle of Tenderness thereby, to aggrege the Dreadfulness of the thing; But if you had a favour for Religion, you should have plainly Discovered, that which you Judge to be contrar to it, and a Principle of Tenderness, would have obliged you to be tender of peoples Souls, in showing the Danger and Sin of such a Dreadful Oath as you Speak of. But seing your desire Mr. *M'millan* to declare in plain Terms (that which you seldom do) and without Equivocation to the World, if that which you are Credibly informed of be true, therefore I (in his head) do declare most Ingenously, without all manner of Dissimulation, that there is no Oath Tendered to any, that enters into these Societies by Mr. *M'millan* or any other, and that this is a most Injurious Calumny that you alledge which I might have Challanged you to prove, without giving you such a Positive Answer, but this I do, to undeceive such as may be Imposed upon by your Falshoods; And moreover I must tell you, that Mr. *M'millan* and that party, does nothing in secret, what they hold in Principle or Practice is set down in their Informatory Vindication, and published to the World, see particularly head 7, of the above-mentioned Book concerning the Terms of their Communion. Page 134.

Having already Answered what is material in the Controversie betwixt you and Mr *M'millan*, in my Reply to your Preface, and Queries: I see no Necessity to follow you any more so closly, and to Examine all the same things over in Your Remarks upon Mr. *M'millan*'s Declinature, Protest, and Appeal, only in Answer to your first general Remark, wherein you observe, That Mr. *M'millan* would gladly have the World believe, that this present Church proceeds against him, upon the Account of his Adherence to the Covenanted Work of Reformation. Sir, I answer you, Whether Mr. *M'millan* would gladly have the World believe this or not, sure I am, it is not without grounds; and if he would gladly have the Truth believed, who can blame him, that his Grievances, and Adherence to *Scotland's* Covenanted Principles, were indeed the Reason of his being Sentenced, is proven in his True Narrative, and may appear from the Presbytrie's Lybel, and the Accommodation offered to him, wherein they promise to pass from their Lybel, in case he would recede from these Grievances, and subject himself to their Direction; which was, to lead him into a Course, contrary to our Covenanted Principles. Now, if they could pass from that, which afterward they made a Ground of a Sentence, upon his receeding from the Grievances; then manifestly they Deposed him upon the Account of these Grievances. The Argument which you draw from the absurdity of it, to say, that you should Censure and Sentence a Man for Adherence to your own Principles, is easily obviat; for I have shown that you do not adhere to the Ancient Principles of the Church of *Scotland*, and so you are not *Ballamites* in the case, but indued with

so much Reason as leads you, to censure all that owns the Antient Principles of this Church. I have, in Answering the Seventh and Twelfth Queries, told you, that Mr. *M'millan* owns both the Civil and Ecclesiastick Authority, but such only as are consonant to the Word of God, Confession of Faith, our Covenants, and the Acts and Laws of the Land; and though he disowns the Present Church and State, because not so qualified: Does he therefore cast off all Authority, both Civil and Ecclesiastick when Rightly Qualified no, it in nowayes followes. So that seing in your Remarks, you only plead against these two Principles, which are indeed Antiscriptural, Anticovenanted, and Condemned by all Sound Christians, *viz*: The Denying Civil and Ecclesiastick Authority, I have nothing to do, to Answer the Arguments brought against them, I have already cleared, that these are not Mr. *M'millans* Principles, (or as your new *Lexicon* sounds, *M'millanean* Principles) and seeing your Argument is only a Begging of the Question, this not being the state of the controversie, whether those Anti-Scriptural & Anti-Covenanted Principles be unlawful or not, but whether Mr. *M'millan*, & they who adhere to him, do really avouch these for their Principles which till you show, you do but beat the Air, & prove that which is not denyed, so that Mr. *M'millan* needs none of these poor shifts you have mentioned to Blunt the Edge of your Arguments, such as that you alledge Mr. *M'neil* in a Conference, should have said, he owned Magistracy in the abstract, but denyed it in the concret, which if they were his Words, you cannot deny him Liberty to explain what he meaned by them, I shall not stand to criticise upon the Philosophical Terms of Abstract and Concrete of Accident and Subject, but shall give the common Sense of that distinction in plain and easy dress, leaving these Scholastick Terms for you that has Philosophy; The Distinction is this, Mr. *M'millan* and the Dissenting Party does own Magistracy it self, that is a power ordained of God for the good of Mankind, and looks upon it as a thing most sacred and inviolable, and the Persons lawfully invested with it, and using it lawfully for the ends appointed of GOD to be so likewise, but such as are not lawfully invested with or abuse that Ordinance to wrong ends cannot be properly said to be either; they are not the Ordinance it self, neither have they it legally, but only are set up in the room of it, you may see this Distinction in *Knox.* Hist. of *Scot. Lib.* 2. 'There is 'a great Difference betwixt the Authority, which is GODS Ordinance, and 'the Persons of those who are placed in Authority, the Authoritie and Ordi-'nance of God can never be wrong, for it commandeth that Vice be punished 'and Vertue maintained, but the corrupt Person placed in this Authority may 'offend.--- I know some who use that Argument against that Article of our Confession of Faith, Infidelity, &c. Pray Sir, when did Mr. *M'millan* lay, that that point was much Debated by the Divines at *Westminster*, or where did you find any of the Dissenters deny, that the Scriptures adduced by them to prove it, are probative and concludent. I have shown already, that the Strength of that Argument is taken off by a Distinction between our Case, considered as a Covenanted Land, and what it would be if we had not come under those Covenants, and how that which is lawful to others, cannot be so to us.--- Another Argument you propose in favours of your Antagonists is, That they say their Fore-Fathers in the late Times of Persecution denyed the Civil Magistrates Authority (you should have said the Tyrants Authority, for you grant his Au-

thority then was absolutely Tyrannical) particularly they would not pay Cess, and your Answer is, I deny that ever they Disowned the Magistrat's Authority; and so do they too, but affirms that they disowned the Tyrant's Authority; And the reason was, because he had Forefeit all Right of Rule, which is the same with the Reason, on which they disown the present powers, because by their Actions, they have Forefeit all Right of Government: The Disparity lyes mostly in this, that the then Tyrant once had a Right of Government, the present never had any, not being installed according to the Laws of the Land, and if they have not right (while such) to Govern: Then there is no Cess or Tribute due to them, what ever way it be imployed: But certain it is, that the Cess is imployed for no better ends by them, than it was by these, *viz.* To uphold the Idolatrous and Antichristian Confederats, to help the House of *Austria*, open and profest Enemies to Religion; and that is declared in the Acts imposing it, *viz.* That it is imposed for maintaining her Majesty's Forces, which are imployed as said is, contrar to expres Scripture 2 *Chron.* 19. 2. Shouldest thou help the Ungodly, and love them that hate the Lord. I shall say no more upon your general Remarks, only you'l allow me to Congratulate your safe return (if you be indeed returned) from *Rome*, and to take a view of those strong Arguments you have found in the Popes Library, for your Antagonist Mr. *M'millan*. Pray Sir, Are the *M'millanean* Principles (as you call them) there indeed? I perswade my self, if you have found them there, you'l not get many poor Noble meaning People, to go so far with you to see them, perhaps they'l go no further than their Bibles, for though they should, you would be put to a great deal of pains to make them understand the Latine Tongue, but they will more easily understand those Principles, if they can find them in their *English* Bibles; if you please you may go to *Deut.* 13. from the 6 to the 12 where *Moses* the Servant of the Lord, who was Faithful in all his House (observe it, this is not *Cardinal Bellarmine*) commands us, That if our Neatest Relations be Idolaters and seek to draw us away after them to serve other Gods, we are not to yield to them, but to put them to Death; And Poole upon the place, shews that this extends it self to Children; that they are obliged, in that case, to Delate their Parents to the Judges; and to concur in putting them to Death. Now if Children may do so to their Natural Parents for Idolatry, then much more is a civil Parent to be rejected on that Account, but such is now on the Throne (which is evident from her upholding and joyning with Prelatick Idolatry in *England*, and Confederating with Popish Idolaters Abroad) and so ought not to be Subjected to, but rather Punished. Turn over likewise to *Titus* 3. 10. 11. A Man that is an Heretick reject. Here *Paul* (not *Bellarmin*) the Apostle of Jesus Christ (not the Popes Cardinal) commands us to reject an Heretick, and so consequently not to subject to him as a civil Magistrat, I know, in that Sense, wherein *Bellarmin* takes the Word Heretick, his poision of his is most iniquous and abominable; He understands such as were not of the Communion of the Church of *Rome*; but take the Sentiment of the Cardinal in the due and usual acception of the Words, and I see no repugnancy, why it may not hold; For it says neither for, nor against it, to tell that it was held by a Popish Cardinal, since they hold some things sound others unsound. And if for Espousing this Principle, you find Mr. *M'millan* at *Rome*, Voting with the Popes Cardinals; then you must also grant, that the Convention of

Estates, did give their Sufferage with the Popes Cardinals, who (as is [illegible] in their Declaration at *Edinburgh*, *April*, 11. 1689.) did deprive *James* the Seventh, 'Because he was a profest Papist (and such are Hereticks in the Act of Acceptation of the Word) and because he sought to draw his Dominions into his Sect, by Disabling and Annulling the Penal Statutes made against Papists, Erecting publick Schools and Societies of Jesuits, allowing Mass to be publickly said, Popish Books to be Printed, sending Children of Noblemen and Gentlemen to be bred Papists Abroad, perverting Protestants from their Religion by offers of Places, Preferments and Pensions, &c. As also the Compilers of the Coronation Oath, made in the *Eighth* Act of the 1st Parl. of King *Jam.* 6. do by consequence Vote with the Popes Cardinals, as well as Mr. *M'millan*, where they 'Declare it necessary for the increase of Virtue and suppressing Idolatry, that the Prince and People be of one perfect Religion; And therefore Statute and Ordain, That all Kings, Princes and Magistrates whatsoever holding their Place, shall at their Receipt of their Princely Authority, make their faithful promise in the presence of the Eternal GOD, that during the whole course of their Lives, they shall serve the same Eternal GOD, to the uttermost of their power, according as he hath required in his most holy Word, and according to the same Word shall maintain the true Religion of Christ Jesus, &c. and shall abolish and gainstand all false Religions contrary to the same. These and the like Conditions being required by the Estates of the Kingdom, as Fundamental and Essentialy necessary to all Regal Government in this Land, it follows necessarily, that they thought the Violation, and Subversion of these, just ground to Deprive any Person of that Authority, which he received upon these conditions, and so consequently, *That if a King should turn Infidel or Heretick, and seek to draw his Dominions into his Sect, he ought to be Deprived.* So that if this be to Vote with the Pope and his Cardinals, its evident the Kingdom of *Scotland* has done it, you must therefore take them in Task, before you confute Mr. *M'millans* Principles. Your first Par. Rem. is Answered above in the 9. Query. In your 2d. par. Remark, you expatiat upon Names and Epithets of Schismaticks, Separatists, &c. and will not allow Mr. *M'millan* to declare them odious to him, but acknowledges, that its the Titles and Epithets that are odious, not the things signified by them; but Sir you most think that your Antagonists are not so pregnant in Philosophy as you, they take words for the things themselves, which are signified by these Words, and when they say, that the Names of Schism Division, &c, are odious to them, they mean Schism and Division it self truely so called, is odious to them, but I find you make it your work to catch at Words. With respect to Schism they say and hold that there is no Schism so odious to them, as Schism from God, and the Truth formerly received and practised in the Church of *Scotland*, to which they are bound in Covenant, and look upon themselves as obliged in their places and stations to bear Testimony thereto against the backsliding courses that are carried on in the Land; and if this be Schism then they owniit: And I truly Judge that those Charges of Renting the Church and fixing a Schism in it, needs not much move them, being Conscious of their own Innocency, and knowing that this is the common Topick from whence Decliners in all Ages of the Church, have argued against those who would not consent unto it, or testified against their Defection: Peace and Unity hath been their